

LIFE STORY
OF
SIDNEY RIGDON

BY JOHN W. RIGDON

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Old Manuscript Tells Of Mormon Bank Try

By BRUCE JOHNSON

What may become one of the most significant historical finds regarding the early history of the Mormon Church in the eastern United States has unexpectedly turned up more than 2,000 miles away—in Tacoma.

An original manuscript containing first-hand knowledge of the early beginnings of the church has come to light in Tacoma after a direct descendant of its writer in Cuba, N.Y., temporarily loaned the manuscript to the Washington State Historical Museum here.

Some startling evidence about an allegedly illegal venture into the banking business by the early Mormons is included in this 31-page handwritten manuscript by John W. Rigdon, son of Sidney Rigdon, one of the original 12 apostles in the church and once the right-hand man of Joseph Smith, the church prophet.

The consequent failure of this

early bank in Kirtland, Ohio, which apparently was the first business ever organized by the Mormons, brought about angry reaction in the community. For fear of prosecution or worse, the Mormons escaped at midnight during the middle of the winter, John Rigdon writes.

Contrary to popular opinion, it was apparently this hostile reaction to the bank failure rather than persecution of church practices that led, in this particular case, to the flight of the Mormons.

According to Bruce Le Roy, director of the Washington State Historical Society which operates the museum, it's possible this early venture into banking has never before come to public light.

Tells of Persecution

The Rigdon manuscript, which is being transcribed in Tacoma before being returned to its owner in New York, also describes the horror of the persecution and massacre of the Mormons in other communities in the East, and it contains some significant information regarding Sidney Rigdon's unsuccessful bid to become president of the Mormon Church following the death of Joseph Smith.

John Rigdon describes the power struggle between his father and Brigham Young to gain control of the church. Young Rigdon surprisingly sym-

pathizes with the church move to make Young the president.

The manuscript also mentions that, later in Salt Lake City, Young offered to pay for the transportation of Sidney Rigdon and his wife to Salt Lake from New York and to take care of them for the rest of their lives, but Rigdon declined the offer. This information, according to Le Roy, is significant because the offer was made after the elder Rigdon was excommunicated by the church. According to another historical source, the excommunication of Rigdon and 10 of his followers occurred immediately after Young gained control of the church.

Defends Belief

John Rigdon also defends the Mormon belief that the Book of Mormon was truly translated from the holy plates by Joseph Smith. To this day, some people theorize Smith was not intellectually capable of translating the plates and that the book was really written by Sidney Rigdon. The latter's son writes in this manuscript that his father did not write the Book of Mormon.

The Rigdon document also sheds some light on the claim by Joseph Smith Jr. that he was ordained by his father while the elder Smith was in jail for an alleged crime in Ohio. The writer of the manuscript declared that young Smith's claim was completely without fact, that he could not have possibly been ordained while his father was in jail.

The controversial establishment of the bank in Ohio, however, probably remains the single most significant part of the John Rigdon manuscript, says Le Roy. Rigdon writes about the Mormons being driven out of Missouri and moving to Kirtland. Rigdon's own words describe what took place in late 1837, less than two years after the Mormons moved to Kirtland:

Forced to Leave

"J. S. (Joseph Smith) and S. R. (Sidney Rigdon) were forced to leave Kirtland on account of their starting Kirtland bank."

"My father opposed it. He said it would not be legal as they had no charter and did not wish to have any thing to do with it but J. S. thought differently and persuaded father to sign bills as president and Joseph signed them as

cashier they gave their notes for the silver needed to start bank.

"It ran but a short time as they could not get the silver to redeem bills; the bills came back to banks faster than silver could be gotten to redeem them with. And the bank went down. The notes which they had given to get hard money to redeem the bills became due.

"One Warren Parrish, who used to be a good Mormon and who got notes in his possession and had apostasized from Mormonism got angry with Joseph for some reason unknown to me, and told Joseph that he had notes which Joseph and Sidney had given upon which they had borrowed money to start bank with. And they were about due—and if notes were not paid at maturity he would sue them and get judgement against Joseph and Sidney and if judgement was not paid he would put them in jail . . .

Could Not Pay

"As they could not pay judgement all they could do was to get out of state."

As for John Rigdon's surprising support of Brigham Young over the elder Rigdon for the church presidency, he writes:

"I do not think the church made any mistake in placing leadership on Brigham Young. He in my opinion was best man for place the church could have selected.

"Sidney Rigdon had not executive (sic) ability, was broken down with sickness, and could not have taken charge of the church at that time. The church had to leave Nauvoo and seek a place farther west. The task would have been too great for Father.

"I have no fault to find with the church with doing what they did. It was best thing they could have done under circumstances."

Based on 'Visions'

John Rigdon makes no mention of the excommunication of his father or the latter's followers who backed his bid to become president. But both official church history and H. H. Bancroft's "History of Utah" confirm that the elder Rigdon was excommunicated shortly after Young became president. The excommunication, according to the church's official history, was based on Rigdon's "visions" proclaiming that he was the appointed follower of Smith.

Actually, the excommunication appears more of a decisive conclusion to a bitter power struggle between Rigdon and Young, says Le Roy. The Tacoma historian has found evidence, since receiving the manu-

script, that every person who voted for Rigdon as church president was excommunicated from the church!

In light of the excommunication, it is especially significant that John Rigdon writes that Young, years later, offered to provide an easy life in Salt Lake City for Sidney Rigdon and his wife, says Le Roy. Sidney Rigdon, still bitter, declined the offer, his son writes.

Did Not Write Book

John Rigdon also writes that his father did not write the Book of Mormon:

"He said 'my son I will swear before God that what I have told you about the Book of Mormon is true. I did not write or have anything to do with its production . . .

Joseph Smith "told me that an angel appeared and told him where to go to find the plates upon which the Book was engraved in a hill near Palmyra (N.Y.) Smith guarded his secret well for he never let me know by word or action that he got them differently and I believe he did find them as he said and that Joe Smith was a Profit (sic) and this world will find it out some day."

Regarding the claim by Joseph Smith Jr. that his father ordained him while the latter was in the Liberty Jail in Ohio, young Rigdon writes:

"I was there and was with young Joe Smith (who was 7 years old at the time) all the time while we were at the jail. . . .

"I say no such ordination ever took place while we were at Liberty Jail. If it had I should have remembered it."

Claims Blessing

"I understand that he now claims that his father blessed him but he can not remember whether he was ordained or not. I say his father did not bless him either when we bid them (Smith and Sidney Rigdon) goodbye."

The manuscript, says Le Roy, was written near the turn of this century shortly before John Rigdon died. The owner of the manuscript is Mrs. F. R. Bennett, granddaughter of John Rigdon, says Le Roy.

Le Roy recently discovered the manuscript after addressing the Cuba (N.Y.) Historical Society. Following the Tacoman's talk, Mrs. Bennett told him about the manuscript and offered it for temporary loan because Morons have played an important part in Washington State history, says Le Roy.

According to Le Roy, the Mormon Church has never seen the Rigdon manuscript. The Tacoman says he has been in touch with church headquarters in Salt Lake City and says the church has expressed interest in receiving a copy of the manuscript.

Preface

The object in writing these few pages
is for the purpose of presenting the life
and character of Sidney Rigdon before
the world in its true light. A great
many have written about him for the
purpose of prejudicing the public
mind and having thorough ignorance
or intuition sought to cast reflections upon
his character as an honest and intelligent
man. Sidney Rigdon's career through life
was an unpopular one for the reason that
he embraced an unpopular religion
and therefore the world say he ought to
be condemned. But it is not every man
who advocates an unpopular religion
who ought to be called dishonest. Jesus
Christ was called dishonest and was
being guilty of blasphemy by the Jews
and others because he taught a new
religion and not only he but all men
who have proclaimed an unpopular

religion are condemned because the
people do not believe as they do Sidney
Rigdon was from his youth a very religious
man who believed that ~~the~~ religion was
the greatest subject for man's contemplation
in the world and his whole life was devoted
to that cause He did not believe that the
orthodox faith was the religion that Christ
taught the beauty and power of that
religion they deny the Mormon doctrine
claims to have the same gifts and
blessings which the Saviour promised
unto all those who believed the true faith
The Mormons claim that those who embr-
-ace their religion will receive from
God the same powers and blessings which
followed the early Christians and that
God would reveal his will to man
in these latter days the same as he
did when the Saviour and the apostles
were preaching the gospel to the Jews

This Sidney Rigdon believed and gave
up all his bright prospects of his ^{manhood} and,
and joined the Mormon Church. For this the
religious world condemned him and
charged him with attempting to perpetrate
a fraud upon Mankind. This is unjust
and untrue And it is for the purpose
of giving historic character that the life
of Sidney Rigdon is written off in its present
of this little pamphlet I shall succeed in
correcting some of the erroneous beliefs
that have heretofore been entertained
of the character and purposes of Sidney
Rigdon & shall be satisfied with
the effort I have made

John H. Rigdon

Chap 1

Sidney Rigidon was born in Saint Clair
Towomship Allegheny County State of Pennsylvania
on the 19th of Feb 1793 and was the youngest
Child of William and Nancy Rigidon. William
Rigidon his father was a native of Hartford
County State Maryland was born A.D 1743
& died May 26th 1810 in the sixt, second year of
his age Mr Rigidon was the son of Thomas ~~Rigidon~~
& Baker & Ann Lacy Rigidon Thomas Baker
Rigidon was a native of the State of Maryland
& was the son of Thomas Baker Rigidon
who came from Great Britain. Ann Lacy
Rigidon grand mother of Sidney Rigidon was
a native of Ireland and emigrated to the city
of Boston Massachusetts and was there married
to Thomas Baker Rigidon. Nancy Rigidon's mother
was a native of Freehold Monmouth County New
Jersey was born March 16th 1754 and died
October 3 1839 and was the Eldest daughter

of Bryant Gallaher who was a Native of
Ireland Elizabeth Gallaher Mother to the
said Nancy Rigidon was the second wife
of the said Bryant Gallaher and whose
madden name Reed and who was a
Native of Monmouth County New Jersey
Their parents were natives of Scotland His father
William Rigidon was a Farmer and he removed
from the State of Maryland sometime prior
to his Marriage to the State of Pennsylvania
and his Mother had resided some time
prior to that from the State of New Jersey to
the same State where they were Married
They continued to follow agricultural
pursuits. They had four children
viz three Sons and one daughter The
Eldest Sons were Called Garret and
Loami The daughter was Called Lucy
who married Peter Bayer and the
youngest of the family ^{was} Sidney the subject
of this history

Sidney Rigdon was a self educated
man he received nothing but a
common School Education but he was
from his youth very fond of Books
and especially of history he read every
history he could obtain all of his
spare time while working on the farm
was dedicated to reading during the
winter evenings he would lay
down by the fireplace and put on
hickory bark to make a light and
would read till late into the night
he was blessed with a good memory
and could remember everything he
read and in this way he laid up
a fund of knowledge that was of great
value to him in after years he
studied English Grammer alone
and became a fine grammarian and was
regarded as a well informed young
man in the community in which
he lived He contended at home with

his parents following the occupation
of a farmer until he was seventeen
years of age when his father died after
his death he continued on the farm with
his mother until he was twenty five
years old in that year he joined
with the church called at that time the
Regular Baptists. This church was under
the charge of the Rev David Phillips a
Clergyman from Wales. The year following
he left the farm and went to reside with
the Rev Andrew Clark a Minister of the
same faith at Pittsburgh P.A. It was
during his continuance with him
he received a license to preach
and he preached his first sermon
at Pittsburgh at the age of twenty seven
and he continued to preach the gospel
from that time adopting it as his
profession. This was in the Month
of March 1819 In the Month of May
of the same year he left the state of

continuation of ^{etc} 21

Pennsylvania and went to Trumbull
County State of Ohio and resided with
Adamson Bentley a Minister of the same
faith in July 1819 While there he became
acquainted with Phoebe Brooks to whom
he was married on the 12th day of June
1820 She was a Native of the state of
New Jersey Bridgeton Cumberland County
and had previously resided with her
father and his family to Trumbull
County Ohio After his marriage he
continued to preach in that county
until November 1821 when he and his
wife went to visit his mother and his
Brother Carol and his Sister Lucy Boyer
who all reside near the old ~~homestead~~
~~in Allegheny County Pa which is about~~
~~15 miles from the City of Pittsburgh on his~~
~~arrival at Pittsburgh he met some~~
~~of the brethren of the Baptist church with~~
~~whom he was acquainted with whom~~
~~he resided in the City of Pittsburgh~~

Region who ^{lived} resided near the old
homestead in Saint Clair Township
Allegheny County Pennsylvania and
stopped at the city of Pittsburg ten miles
from his Brothers to stay over night
while there he was astute to preach to
the Baptist Society which he did on the
Sunday following This Baptist Society
had no pastor as the church have become
deserted & they had no regular Minister
After the services were over he
told the congregation that he was going
to visit his Mother ^{from both her and sister} & should be out
at his brothers some 3 weeks & of the
congregation wished him to preach
to them on the succeeding Sabbath
during the time he should remain at his
Brothers he would do so the congregation
gladly accepted his offer & he accordingly

Preached to them the three following
Sundays on leaving his Brother
Carroll Rigdon for his home in
Trumbull County Ohio he stopped at
Pittsburgh & saw some of the Members
of the Baptist Church who were
pleased with his manner of preaching
& made him an offer to come & take
charge of their church & become their
regular Pastor he replied that he
would consider their offer & let them
know very soon after returning
to his home. After reaching his
home & after considering the matter
for some time he concluded to accept
the offer of the Baptist Church ⁱⁿ and
notified them accordingly & the month
of February 1822 he removed to the
City of Pittsburgh & entered immediately

upon his pastoral duties and continue
to preach to that church with good
success At the time he commenced his
labors in the church and for some ^{time} before the
church was in a very bad state there
was a division existing in the church
in consequence of the action of a former
pastor But soon after Sidney Rigan
commenced his labors there was a decided
change for the better for by his peculiar
style of preaching the church soon
became crowded with interested listeners
The congregation increased and soon
became one of the largest congregations in
the city and one of the most popular he
had now become a very popular
minister and was very much respected
by all classes of the community and
all classes ~~caught~~ an impression
and frequent visitors at his
house

Saught his society After he had
been preaching in the church for some
length of time & with much success
an old Scotch divine came to see
him & wanted to know if he taught
the Baptist Confession of Faith Infant
damnation he told him no he did not
believe in it & would not teach
it the Rev Gentlemen told him he would
have to teach it as it was the Baptist
Confession of Faith & it should be
taught Elder Regdon still insisted
he did not believe in the doctrine
& refused to teach it his congregation
there soon became considerable confusion
in the church some of the members believed
in the doctrine & others did not seeing
there would be a division in the church
in regard to his refusal to teach

the doctering he concluded to tender his resignation which he did. After preach-ing to the Church for two years and a half and retired from the Ministry. Soon after his resignation from the Chur-ch (he with his brother laid Richard Brookes who was a tanner by trade) started a small tannery in the city of Pittsburgh and ~~resided at the~~ carried on the business for about two years when he became acquainted with Alexander Campbell who was formerly from Ireland and who has since obtained considerable notariety in the religious world who was then a member of the Farm Association & who afterwards separated from ~~the~~ it. There was also another gentleman by the name of Walter Scott a Scotchman by birth who was a member of the Scandinavian church in that city and who had separated from the same.

Prior to these separations Mr Campbell resided in Bethany Brooke County Virginia when he published a Monthly periodical call the Christian Baptist After they had separated from the different Churches these Gentlemen were on terms of the greatest friend ship & frequently met together to discuss the subject of religion being yet undetermined respecting the principles of the doctrine of Christ or what course to pursue ~~However~~ ^{in establishing my church} from this Connection sprung ~~up~~ a new Church universally known by the name of Campbellites they call themselves Disciples The reason why they were called Campbellites was in consequence of Mr Campbell's publishing the periodical above mentioned it being

the means through which they communicated
 their sentiments to the world Mr Campbell
 baptized Sidney Rigdon ^{and} ~~Sidney~~ Rigdon then
 baptized Mr Campbell & this was the
 commencement of the Campbellit Church
 After laboring as a lawyer for 100 years
 he sold all his business & removed
 with his family to Bainbridge Grauga
 County Ohio where it was known that
 he had been a preacher & had gained
 considerable ^{notability} ~~distinction~~ as a ^{pulpit orator}
 & the people saluting him to preach and
 he complied with their request From
 this time he devoted himself to the work
 of the ministry confining himself to no
 church but held up the Bible as the rule
 of faith & advocating those doctrines
 which had been the subject of his late
 Mr Campbell's ^{investigation} Repentance & Baptism
 for the remission of sins. He continued to preach
 in that vicinity about one year & during that

He met with ~~considerable~~
 former success Large
 numbers attended his meetings and he was
 soon instrumental in building up a large
 and respectable Church in the Town of Mantua
 Portage County Ohio The doctrines advanced
 being new public attention was aroused
 and much excitement prevailed throughout
 that section ~~of~~ country and many
 times the congregation which he addressed
 were so large that it was impossible to
 make himself heard by all The subjects
 he advocated were presented in such a
^{light} ~~matter~~ ^{congregation} that those who were
 unprejudiced had to exclaim he never
 heard it in this manner before There were
 some who opposed the doctrines which he
 advanced they did not do so in open
 debate but endeavored by ridiculing
 the doctrines which he promulgated to
 suppress them This ~~however~~ did not
 turn him from the path which he felt

it to be his duty to pursue. & he continued
to set forth the doctrines of repentance & baptism
for remission of sins & the gift of the Holy Ghost
according to the teachings of Peter on the
day of Pentecost &horting his hearers
to shew away their deadness of faith & take
the Bible for their guide & learn to
live by every word that proceedeth from
the mouth of the Lord. After laboring
in that vicinity about one year he
received an ¹¹~~an~~ ~~presently~~ invitation
to remove to the town of Mentor in the
same County which was about thirty
miles from Bainbridge & within a few
miles from Lake Erie which he
afterwards complied with. The persons
by whom he was particularly required
to move were the remains of a Baptist
Church which was nearly broken up
the members of which had become
attached to the doctirines preached

of Sidney Rigdon The town of Mentor
was settled by settlers former who
had by their industry and good manage-
ment made that township one of the
most beautiful in the County its great
advantages for agricultural purposes
cannot be surpassed But Sidney
Rigdon being a stranger and various
reports soon being circulated about him
which tended to injure his character
and to bring him into disgrace and
lessen his influence with the people
of that County But by his honesty and
integrity and eloquence in preaching the
gospel he overcame all opposition
and persecution which his enemies
had endeavored to inflict upon him
the minds of the people against him and he
gained the respect and confidence of the
Community in which he lived all opposition
against ^{him} ceased and he now had the entire confidence
of the inhabitants of that district of County He was now

~~This~~ regarded as a good man and
an eloquent Minister and he was
a welcome guest to those who had been
his most bitter enemies and ^{they} now had
become his warmest friends The
Churches in which he preached heretofore
were too small for his congregations The
doctrines which he advanced were
new but were elucidated with such
clearness and eloquence which was
superior to what they had heard before
that those whose prejudices were
not so deeply rooted became his leading
converts to the doctrine which he taught
His labors were not confined to that
township alone he received calls from
almost every direction to preach which
he complied with as far as he was
able His reputation as a pulpit
Orator and deep reasoner had spread
far and wide and he soon

gained a popularity and an elevation
which has fallen to the lot of but few
men and thousands came ^{to} hear him
preach and to see his labors in vain for
many became converts to the religion
which he taught. The work of the ministry
engaged all his time and attention he
felt very anxious for the conversion
of his fellow men and for that attainment
he put forth his best efforts. After he
had labored in that district for some
length of time and having received but
little pecuniary aid for the reason that
Sidney Wigdon would never
consent to take a stated salary for
his labors he did not believe in selling
his services in that way but would
receive what they fell ^{falling} ~~offered~~ to
give. The church therefore felt that if he
was willing to make them a present of
his time and talents in preaching the
word to them they would make him a present

of a suitable habitation in which himself and family could be made comfortable and one which would accommodate his numerous visitors who were calling upon him and to place him in a situation suitable to the high position which he sustained in the church they called a meeting and a committee was appointed to make a purchase of land and erect such building as was necessary. The committee soon made a purchase of a fine farm in a beautiful situation in that township made contracts for erecting a suitable dwelling house stables, &c and made a commencement on the house and had a quantity of the lumber and building materials on the ground. Sidney Rigdon was now a man on the high road to fortune. The members of his church were building him a fine residence upon a beautiful farm on the western reserve in the state of Ohio. He had gained for himself a

reprentation as a brilliant and eloquent
 pulpit Orator and the honors of the world was
 within his grasp and he had he continued
 on in the way he was going his name would have
 gone down to posterity as one of the great Doctors
 of the age in which he lived. Standing as he did
 with a fortune within his grasp all the honors
 of the world being thrust upon him in the fall
 of 1830 Parley P Pratt Ezra Peterson Oliver Cowdery
 and Peter Whitmer Oliver at the home of Sidney
 Rigdon in the town of Mentor Ohio and Parley P
 Pratt presented to him a bound Volum. of the
 Book of Mormon in the presence of his wife and
 his oldest child Athalia Rigdon now Athalia
 Robinson who was then a girl of ten years old
 and now living in the town of Friendship
 Allegany County State of N.Y and who now remembers
 the transaction as well as any incident of her life
 Parley P Pratt at the time he handed the Book to
 Sidney Rigdon said it was a revelation from
 God This being the first time he had ever

This being the first time he had ever heard of the Book of Mormon he felt much prejudiced at the assertion & replied that he had one Bible which he believed was a revelation from God & loith which he pretended to have some acquaintance but with respect to the book they have presented he must say that he had considerable doubt upon which they expressed a desire to investigate the subject & argue the matter but he replied No young gentleman you must not argue with me on the subject but I will read your book & see what claim it has upon my faith & will endeavor to ascertain whether it is a revelation or not After some further conversation on the subject they expressed a desire to lay the subject before the people and requested the privilege of preaching in Elder Rigdon Church to which he

readily consented. The appointment was
 according to ~~circumstances~~^{circumstances} & a large and
 respectable congregation assembled Cleon
 Coocodry and Party P Pratt severally
 addressed the meeting. At the conclusion
 Elder Rigdon was asked if he had any
 thing he wished to say in relation to the
 doctrine that had been advanced by
 Coocodry & Pratt if so he had the
 privilege of doing so Elder Crose & said
 to the congregation that they had listened
 to strong doctrine ^{which} demanded their
 most serious consideration & as the apostle
 advised his brethren to prove all things and
 hold fast that which was good so he would
 hort his brethren to likewise and
 give the matter a careful investigation
 This was indeed generous on the part of
 Elder Rigdon & gave evidence of his entire
 freedom from any sectarian bias as the
 Elder Rigdon has allowed his mind

full scope to range untrammeled through
 the scriptures embracing every principle
 of truth and rejecting error under whatever
 guise it should appear. He is as perfectly
 willing to allow his members the same
 privilege. After the meeting was dismissed
 Elders Parley Pratt and Ezra Peterson
 went home ~~to the~~ with Elder Rigdon and
 remained over night in the morning
 Elder Rigdon informed the Elders that
 he would read the Book of Mormon
 & give it a full investigation & then would
 frankly tell ^{them} what he thought about it.
 A few miles from Elder Rigdon's at
 the town of Hiram were a number
 of the members of his church who lived
 together & had all things common from
 which circumstance has arisen the idea
 that this was the case with the church
 of Jesus Christ to which place Elders
 Parley Pratt & Peterson repaired and

Preached the gospel to them with some
considerable success for their testimony
was received by many of the people and
Seventeen came forward and were
baptized and became members of the
Church.

While they were thus engaged
they visited Elder Rigdon and found him
earnestly engaged in reading the
Book of Mormon - praying to the Lord
for light and meditating upon the things
he had read after some ~~thoughts~~^{four weeks} from
the time he received the Book he
became fully convinced of the truth
of the work and was satisfied that
it was a revelation from God.

Being now fully satisfied in his own
mind of the truth of the work and
the necessity of obedience thence he
informed his wife of the same & was
happy to find that she was not only

were ought to obey the new gospel but was
 and has he done so having been convinced
 of the truth by reading the divine book
 and was desirous of obeying the truth.
 It may seem strange that Sidney Rigdon with
 the brilliant mind which he possessed should
 be so easily influenced as he was with the
 doctrine of the Mormon Church as to give up
 all his bright prospects for the future and
 sacrifice everything for the sake of embracing
 this new religion. But the reason for his doing
 so is found in this. Sidney Rigdon was
 from his youth a very religious person
 he believed that religion was the most
 sublime theme for man's contemplation in the
 world and ever since he had arrived
 at the age of majority he had ~~himself~~
 been looking for ^{religion} Christ that which
 Christ taught to the apostles when he said
 go ye

~~religion better than which Christ taught~~
~~to the Apostles whom he said go forth~~
unto all the world and preach the
gospel to every creature & he that
believeth and is baptized shall be saved
and he that believeth not shall be
damned & these signs shall follow
them that believe in my name
they shall cast out devils if they
are in any deadly thing it shall not
hurt them they shall lay hands upon
the sick & they shall recover it was a
religion that the gifts & blessings which
Christ said should follow those
that believed & that God should reveal
his will to man on the Earth
as he did anciently that he had
looked for and prayed for and
the Book of Mormon which was
handed to him by Parley P Pratt
disclosed to him just such a religion

He therefor laid aside all personal
considerations and on the 14 day of
November 1830 Sidney Rigdon ^{and his wife} were
baptized and became a members of the
Church of Jesus Christ of latter day
Saints at Kirtland Ohio In the Month
of December following he met ~~he met~~
Joseph Smith for the first time by
appointment in the State of N.Y previous
to this meeting with Joseph Smith
in N.Y he had been ordained an
Elder in the Church. Soon after
Sidney Rigdon joined the Church
and had been ordained an Elder
in the Church he removed his family
to the town of Hiram some miles
distant from Kirtland Ohio
where quite a number of the Rudley
made members of the Church
resided —

The church which Sidney Rigdon left at Mentor were perfectly horrified at his surprise and indignation at his conduct in leaving them in the hasty manner he did but he had gone under the only cause for them to pursue was to submit and procure an other minister for their church which they did and some of the members of the Campbellite church who were Sidney Rigdon greater admirers while he was preaching their doctering became his most bitter enemies

Chapter 2nd

Sidney Rigdon had ^{embraced} ~~now~~ ^{a new religion one} which he had always ~~but~~ looked and hoped for and one which satisfied his mind and belief and he entered upon the work of preaching this new found religion with joy and gladness believing that he could now

Commune with God and receive
learn his will by revelation and that
angels would visit him and those who
were true to the gospel they had received
Sidney Rigdon soon after moving his
family to Herkimer began preaching the
new faith of the Latter day saints and
had great success in convincing many
of the truth of the doctrine which he
taught and large numbers embraced the
gospel this created jealousy among
the orthodox churches and they began
to persecute the members of the Mormon
Church and their leaders and in the
early morning of the 24 day of March
1831 Sidney Rigdon and Joseph Smith
were dragged from their houses by an
infuriated mob and tarred and feathered
and otherwise maltreated It seems
that the mob entered Sidney Rigdon house
and forced a pincourt of doors and a trap door open
first and dragged him by his feet over

over the frozen ground for some distance
 and the back of his head striking the
 ground he lost consciousness after they
 had torn his cloth off and covered him
 with tar and feathers they left him and
 went and got Joseph Smith he was a
 worker when the mob entered his house
 he fought them as long as he could but
 they soon over power him and took
 him out to the place when they had
 maltreated Rigdon when Smith saw
 Rigdon he was he was laying on the
 ground he thought he was dead
 after the mob beaten Smith to the hearts
 content and torn most of his clothes off and
 covered him with tar and feathers they let him
 go and he returned to his house badly bruised
 and in a most horrible condition Rigdon
 after lying on the ground for some time uncon-
 -scious enough so as to be able to get home
 but was delirious for some time the back of his head
 was badly bruised in consequence of his being dragged
 by his feet to the place when he was tarred and
 feathered. He however recovered in a few days!
 The mob were composed of various religious deno-
 -minations

but mostly Campbellites with ait and Baptists
 This rough treatment of the Ohio mob
 did not deter Sidney Rigdon from
 preaching the new gospel he had embraced
 but he became more zealous in the work
 than before and his efforts met with great
 success and large numbers embraced
 the gospel of the latter day saints through his
 efforts. Some time after he had been so
 brutally treated by the mob at Hiram
 he moved his family to Kirtland his
 children then sick with measles. On
 the 2nd day of April 1832 he in company
 with Joseph Smith and several others
 started on a trip to Independence in the
 state of Missouri. They went by private
 conveyance to Steubenville Ohio and
 Wednesday 5th day of April took passage
 on board a steam packet for Wheeling
 Virginia where they purchased a lot
 of paper which was for the printing press
 at Independence. From Wheeling they took
 passage on board the steamer Trenton
 while at the dock during the night the

boat was towed on fire burning the
whole length of the boat through into
the cabin but with so little damage
the boat went on with morning when
they arrived at Cincinnati some of
the mob which had followed them
all they to day could left them and
they arrived Louisville the same ~~day~~
night Captain Brittle offered them
protection on board of his boat and
gave them supper and breakfast
gratuitously. At Louisville they were
joined by Elder Titus Billings who
was journeying with a company
of Saints from Nauvoo to Independence.
They took passage on the steamer
Charleston for St Louis when they parted
with Brother Billings and his comp-
any & by stage arrived at Independence
Missouri on the 24 day of April

1832 1831 We found the brethren genera-
lly in ailing health and faith and
sincerely glad to welcome us among them
on the 26 Joseph Smith called a general
Council of the church

at which Council he was acknowledged
as the president of the high priesthood
according to a previous ordination
at a Conference of high priests elders
and numbers which had been held at
Amherst Ohio on the 25th January
1832 On the 6th day of May after
transacting & disposing of all the business
we had at Independence & in company
with Joseph Smith and Whitney
commenced a return to Kirtland by
stage to St Louis from thence to Vincennes
Indiana and from thence to New
Albion Before we arrived at the latter
place the horses became frightened
& while going at full speed Bishop
Whitney attempted to jump out of the
coach but having his coat fast
Caught his foot in the wheel and
had his leg and foot broken in
several places at the same ^{time} Joseph

Smith jumped out without any thing put up at
 Mr Post's public house when Sidney Bigdon
 left them going directly to ~~Kentland~~ Kentland where
 he arrived in a few days after leaving Joseph
 Smith and Bishop Whitney at Greenville where
 they remained four weeks before Bishop
 Whitney was able to travel to his home at
 Kentland when they arrived some time in
 June. ~~An account of the stone trip to Independence
 is published in the Church History of the
 organized church vol 2 p 28~~

After Joseph Smith's arrival home the
 work of translating the scriptures was commenced
 in June the first number of the Evening and Morning
 Star published at Independence Missouri by H. W.
 Phelps and Company who issued which was indeed a
 joyous treat to the saints to contemplate that
 the little band of brethren had become so strong in
 so short a time as to be able to issue a paper
 of their own

So embittered is the public mind against
the church although many newspapers
publish the prospectus of our paper
it appears to have been done more to
slander the Editor than to give publicity
to the paper. As so much has been said
regarding this publication by the
enemies of the church it may be well here
to produce an extract from the prospectus
which had preceded this issue.

The Evening and the Morning Star
besides the secret of the Lord which is
now with them that fear him and the
ever lasting gospel which must go
to all nations before the Holy one shall
stand upon the Mount of Olives and upon
the mighty ocean from the great deep and
upon the islands of the sea and upon
the land of Zion to destroy the wicked
with the brightness of his coming will
also contain whatever of truth or

information that can benefit the saints of God temporally as well as spiritually in these last days whether in prose or poetry without interfering with politics broils, or the gaudesing of the world. While some may say this paper is opposite to all Combinations under whatever plausible character others will know that it is for an eternal union whose maker and ~~best~~^{supporter} is God thus all must be as they are hismuck as they that plow iniquity and sow wickedness reap the same but wisdom is justified of her Children. The above account of the journey to Missouri and the prospectus of the Morning Star I find in the Church history of the Reorganized church 2nd Vol. Sidney Rigdon after his return from his trip to Independence with Joseph Smith to his home in Nauvoo remained there most of the time during that year assisting President Joseph Smith in translating the scriptures an occasionally going out to preach the gospel at the occasion he quire.

always very successful in converting
 many people who embraced the
 gospel taught by the Church of
 Jesus Christ of latter day Saints
 At that time. His whole time was
 devoted to the building up the Church
 & for its prosperity. On the 18th day
 of March 1833 Sidney Rigdon ^{was} Ordained
 by Joseph Smith as Prophet Seer
 and revelator and set apart as his
 first Councillor he being the first
 man of the Mormon ^{Church} who was ever
 ordained to that position which position
 he retained up to the time of Joseph
 Smith death in 1844 1st. forth his
 Brother Hyrum Smith ^{being sent to death}
 brutally murdered by a mob by a
 while held as prisoners in
 Carthage jail Hancock Illinois
 Sidney Rigdon now having become
 Joseph Smith first Councillor was

with him almost constantly except when business called them away from each other Rigdon was now in a situation to know all the secrets if they were any about the origin of the book of Mormon and the manner in which he obtained it he was Joseph Smith constant friend and adviser for nearly fourteen years they had traveled together had suffered persecution by being taxed and feathered imprisoned by a mob and sentenced to be shot in the state of Missouri and otherwise maltreated while laboring to establish the Mormon Church on the ^{ruth} in all of their conversation about the gospel and of the origin of the book of Mormon Joseph never told him but one story that was he found it engraved upon gold plates in a hill near Palmyra

in the State of New York and that an Angel appeared to him and told him where he could find it on this Rigdon firmly believed up to the time of his death

On the 1st day of May 1833 the Mormon Church began to prepare the plans to build the House of the Lord at Kirtland to be dedicated to ~~dedicated to~~ the service of the Ever living God a Committee was appointed Consisting of Hiram Smith Reynolds Cahoon and Sarah Carter to take charge of the same according to the Revelation given to Joseph Smith the size of the inner Court should be fifty five feet in width and Sixty five feet in length the lower part of the inner Court to be dedicated unto Sacrefement Offerings for preaching fasting and praying and the offering up of the most holy desires of the Saints

unto the Lord. And the higher part
of the inner Court to be dedicated unto
the Lord for the Chor of the Apostles
This Hause when completed would be
about Sixty feet high and Eighty feet
long the outside ^{and} ~~outside~~ walls to be of stone.
The Mormon ^{Church} at this time were very
poor they had no money nor had
they any building materials on
hand which was suitable for
such a purpose but they believce
the Lord whom they serice had
Commanded them through their
prophet Joseph Smith to build
such a house and fully relying upon
the Lord to provide the means to accomplish
the purpose for which he had
Commanded them to do they boldly
and chearfully entered upon the
work and so rapidly sercede in the
building of said Hause that on the 27th

day of March 1836 the house of the
Lord was completed and ready to be
dedicated to the service of the living
God. This house must have ^{cost} been
finished at least \$40,000 it was the
finest building of its kind in the western
part of the State of Ohio at that time
after the completion of the house of
the Lord preparations were made for its
dedication the members of the Mormon
Church were looking forward with
great anticipations as to what should
take place within that interesting
event should be consecrated as
they had all worked so hard and
many had devoted their whole
time to the work they expected great
and glorious results to transpire
at its dedication Sunday the 27 day
of March 1836 was the day on which
the ceremonies were to take place. The
congregation began to assemble at the

Temple about seven o'clock A.M
an hour earlier than the doors were
to be opened. Many brethren had come
in from the regions round about to witness
the dedication of the Lord's House and
such was the anxiety on this occasion
that three hundred had assembled
before the doors were opened. The
Presidents entered the House with
the doorkeepers and arranged them
at the inner and outer doors also
placed over stewards to receive donations
from those who should feel disposed
to contribute something to defray the
expenses of building the House of the
Lord They also dedicated the pulpits
and consecrated them to the Lord
The doors were opened Presidents Smith
Bigdon and Colodny ^{and} seated the congrega-
tion as they came in and according
to the best calculation we could make

They had between nine and ten
hundred persons in the building
which were as many as could be
comfortable seated. They then informed
the door keepers that they could not
seat any more in the house and
a large multitude were deprived
of the benefits of the meeting. Those
out side were advised to repair
to the school house and hold
a meeting which they did and they
believe that house yet many were left
out. The assembly was then organized
in the following manner. The west
end of the house President Frederick
G Williams Joseph Smith Senior and
William W Phelps occupied the first
pulpit for the Melchizedek Priesthood
Presidents Joseph Smith Junior Hiram
Smith and Sidney Rigdon the Second
Pulpit Presidents David Whitmer

Alder Cowdery and John Whitmer
the third pulpit the fourth was
occupied by the President of the High
Priests Quorum and his Councillors and
two choristers the Twelve Apostles on
the right in the three highest seats.
The President of the Elders his Councillors
and Clerk in the seat immediately
below the Twelve the high Council
of Kirtland consisting of twelve on the
left in the three first seats. The fourth
seat and next below the High Council
was occupied by Elders Warren &
Cowdery and Warren Parish who serve
as scholars the pulpits in the east end
of the house for the Atonic priesthood
were occupied as follows the Bishop
of Kirtland and his Councillors in the
first pulpit the Bishop of Zion and
his Councillors in the second
pulpit the President of the Priests and

and his Counsellors in the third
pulpit the President of the Teachers
and his Counsellors and one chosen
in the fourth pulpit the High Council of
 Zion consisting of twelve Counsellors
on the right; the President of the
Deacons and his counsellors in the
seat below them the seven Presidents
of the Societies on the left the Choir of
Singers were seated in the four
corners of the room in seats prepared
for that purpose Received by Contribution
nine hundred and sixty three dollars.
At nine o'clock A.M President Sidney
Rigdon commenced the services of the
day by reading the 96 and 24 Psalms
An excellent Choir of Singers led by Mr C
Dare singing the following hymn
Ere long the Vail will rend in toto &c
President Rigdon addressed the Throne
of grace in a devout and appropriate

Manner when the following hymn was
was sung

Fophpy Sauls who pray

When God appants to huare &c

President Rigdon then read the 18th 19th
and 20th Verses of the 18th Chapter of Matthew
and selected this text for the foundation
of his remarks The foxes have holes
the birds of the air have nests but
the Son of Man has no where to lay
his head. as he looked his text
every eye of that large congregation
was centered upon the Speaker

He Spake two hours and a half in his
usual Eloquent and logical Manner
his prayer and address were forcible and
Sublime and well adaptia to the occasion
At one time in the course of his remarks
he was rather pathetic and drew tears
from Many Eyes He was taking a
retrospective view of the toils privations

and anxiety of those who had labored
upon the walls of the house to erect
them and added then soon those
who had met them with their tears in
the silent shades of night while they
were praying to the God of heaven to protect
them and stay the unshallowed hands
of ruthless spoilers who had uttered
a prophecy when the foundations were
laid that the walls would never be
reared In reference to his main subject
he assumed as a postulate that in
the days of the Savior there soon synago-
-gues when the Jews worshiped God due
in addition to him the Temple a Jerusalem
yet when on a certain occasion one
proposed to follow him whatsoever
he went he though heir of all things
cried out like one in the bitterness
of his ^{soul} in affliction poverty the foxes have
holes &c This said the speaker was

Evidence to his mind that the Most High did not put his name there and that he did not accept the worship of those who paid their Vows and adorations there. This was evident from the fact that they would not receive him but thrust him from them saying Away with him Crucify him Crucify him. It was therefore abundantly evident that his Spirit did not dwell in them. They the degenerate sons of noble sires, but they had long since slain the Prophets and Seers through whom the Lord revealed himself to the children of men. They were not led by revelation. This said the Speaker it was the grand difficulty among them their unbelief in present revelation. He further remarked that their unbelief in present revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere

worshippers but their worship was not required of them nor so as it acceptable to God. The Redemer himself who knew the ^{Secrets} hearts of all men called them a generation of Vipers. It was proof positive to his mind that there being Pharisees Sadducees Herodians and Essenes and others differing from each other they were led by the precepts and commandments of man. Each had something peculiar to himself but all agreed in one point viz to oppose the Saviour so that we discover he could with the utmost propriety & claim notwithstanding their Synagogue and temple worship the foxes have holes and the birds of the air have nests but the Son of man hath not where to lay his head.

He took occasion here to remark that such diversity of sentiment ever had and ever would obtain when people were

not daily present revelation. This brought
him to the inevitable conclusion that
the various sects of the present day from
their manifesting the same spirit rested
under the same condemnation with those
who were coeval with the Saviour. He
admitted there were many houses many
sufficiently large built for the worship of
God but not one except this on the face
of the ^{whole} earth that was built by divine
revelation; and were it not for this the
dear Redeemer might in this day of science
this day of intelligence this day of
religion say to those who would follow
the fowls have holes the birds of the air
have nests but the Son of Man hath
not where to lay his head After
closing his address he called upon
the several Quorums commencing with
the Presidency to manifestly rising up
their willingness to acknowledge Joseph

This description of the election was taken from the minutes of
the Mormon Tabernacle 1848.

Smith as a Prophet and Seer and
upholde him as such by their prayers
of faith. All the Quorums in their turn
cheerfully complied with this request
and then called upon all the Congre-
gation of Saints also to give their assent
by rising on their feet which they did
unanimously. The following hymn to os-
sing sung. Now let us rejoice in the day of
Salvation.

No longer as strangers on Earth
we'd we rove

After an intermission of twenty minutes
during which time the congregation
kept their seats the services of the day
were resumed by singing when
Joseph Smith made a short address
and after transacting some other
business the congregation was dismi-
ssed & thus closed the most eventful
day of the Mormon church up to this time

I will here state that President
F G Williams stated that during the
time President Rigdon ^{was} making his
first prayer at the dedication of the
Temple he saw an angel enter
the house through the window and
take his seat between father Smith
& himself & remaine there during his
prayer. President David Whitmer also
testified that he saw angels in the house
during the services after the services
of dedicating the Temple was over
& the Members of the Church had resumed
their usual Vacations and the excitement
of dedicating the House of the Lord
had passed away they eagerly
lookt for the coming of the Sabbath
day so they could worship in the
obscure Temple & what glorious
times they did have what shouts
& joy I have heard within the walls

of that Consecrated Temple I have
remembered to this day The Members
of the Mormon Church at this time were
a very pious and religious people
Six days they labored for their support
and the Sabbath they devoted to the
service of their God Every Sabbath
Morning some of the Elders would
preach a doctrinal discourse
which would be both beneficial
and instructive and their afternoon
Meetings when they administered
the sacrament & each member had
the opportunity to speak to tell what
the Lord had done for them and
they did so with joy and gladness
& they blessed the Lord that they had
been permitted to live to see the
day when the Temple had been
built and consecrated a Tabernacle
of the living God and they had been

permitted to worship God with in
its hollowed walls according to the
dictates of their Conscience.

In the year of 1837 Commerce in
Kilkenny had a movement upon the part
of some of its citizens to establish a general
banking business. This was ~~not~~^{but} more
a church measure. Some of the leading
men of the church engaged in the
enterprise. The fate of this enterprise
was an unfortunate one. The financial
stringency of 1837 under which many
older and better established institutions
went down Commerce with the opposition
urged by the enemies of the church and
probably with some mismanagement
insured its failure. Stories were
circulated that the officers of the Bank
had stolen the funds no institution
of the kind ever failed without such
a report being circulated. But in this

instance where there was so much religious opposition to the Stock-holders and officers these reports would of course be believed. Oliver Colodery was delegated to go to Philadelphia to procure the plates for the institution and Orson Hyde to repair to Columbus with a petition to the legislature of Ohio for an act of incorporation which was presented at an early period of their Session. but because they were Mormons the legislature raised some frivolous & idle on which they refused to grant them those banking privileges they so truly granted to others. Thus Orson Hyde was compelled to return without accomplishing the object of his Mission while Oliver Colodery succeeded at great expense in procuring the plates and brought them to Keillane whatever may have

been the subsequent action of individuals this institution was manifestly founded in good faith and with no design of fraud. As early as May 1837 there was a spirit of speculation in Kirtland affecting among others some of the leading men of the Church and it is possible that under this influence some of them including some of those connected with the Bank did things of questionable propriety and honesty. This spirit with its legitimate tendencies was condemned by Joseph Smith and by others of high standing of this Joseph Smith wrote.

At this time the spirit of Speculation in lands and property of all kinds which was so prevalent throughout the whole nation was taking ^{root} in the Church. As the fruits of this spirit are summing faultfinding

disunion dissension and apostasy followed
in quick succession and it seemed
as though all the powers of earth and
hell were combining their influence
in an especial manner to overthrow the
Church at once and make a final end.
The banking institutions refused the
Knighthood Safety Society's notes. The
enemy abroad and apostates in our
midst united in their schemes. flour
and provisions soon turned towards
other markets and many became
disaffected towards me as though
I were the sole cause of those vicissitudes
I was most strenuously striving against
and which were actually brought upon
by the brethren not giving heed to my
Causes. No quorum in the Church
was entirely exempt from the influence
of those false spirits who were striving
against me for the mastery even some of

Brother were so far lost to their high
and responsible calling as to begin to
take sides secretly with the enemy
on the date of July, 7th 1837 Joseph
Smith writes -

Some time previous to this I resigned
my office in the Kirtland Safety Society,
desposse of my interest therein and
withdrew from the institution being
fully aware after so long experiance
that no institution of the kind established
upon just and righteous principles for
a blessing not only to the Church but
the whole Nation would be sufficient
to continue its operations in such an
age of darkness & piculation and wicked
nes. Almost all the banks throughout
the country one after the other suspended
specie payment and Gold and Silver
rose in value in direct ratio with the
depreciation of paper currency. ~~The greater~~

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The great pressure of the Money Market
is felt in England as well as in America
and breadstuffs are everywhere high

Millennia Star Vol 16 p 13

Notwithstanding the depreciation of
Bank notes some of these
Speculators were imposing them upon
the un informed when Joseph Smith
put himself squarely upon record by
publishing warning in the Messenger
and Advocate for August 1837. It
might be advisable in this connection
to state the opinion of Mr Atwell a
business man and a banker who was
well acquainted with the Nauvoo Bank
in 1837 at Painesville Ohio Feb 19 1880

in answer to a question of E L Kelley as
follows q-What about the Nauvoo
Bank I would Mr Atwell You are
a banker and know how that was done
Ans - Yes I know about that bank

They Started at Kuttawa. These
parties went into the banking business
as a great many others in the State of
Ohio and other states. They got Consider-
able money out at first and their
enemies began to circulate all manner
of stories against them and as we had
a great many banks then that
issued what was known as vaulted
money the people began to get alarmed
at so many stories and would take
the other banks issue instead of the
Kuttawa and so much of it was forced
in at once that the bank was not
able to take it up. Had the people
let these people alone there is no
reason that I know of why the Kuttawa
bank should not have existed to this
time and on as stable a basis as other
banks.

& Then you ^{think} it was the fault of the

Enemies of the bank that it failed
 A - Yes I do and it was not the only one
 that failed either by a good many
 and with ^{which} Smith had nothing to do
 Q What do you consider the prime
 cause of the expulsions of the Mormons
 from Kirtland

A - The ignorance and fanaticism of
 their enemies did it they thought
 public sentiment would tolerate
 it and they did it. The same as Roger
 Williams was driven out and the
 witches burned in Massachusetts

The above is the statement of Mr. Steele
 who moved with his Father to
 Painesville Ohio in 1830 & so as will agree
 - ainted with Joseph ^{Smyth}, from that time
 up to the time the Mormons left
 Kirtland Ohio. The Mormons
 worked hard to keep up the Bank
 but their enemies soon too powerful for

Then came the crash came which
 involved several of the leading
 members of the Mormon Church
 in debt among whom was
 Joseph Smith & Sidney Rigdon
 they had given certain promissory
 notes for the purchase of real estate
 which they were unable to meet
 and their enemies had obtained control
 of them and soon after bringing actions
 upon said notes and getting them into
 judgments and then if they could
 not pay the judgments they could
 imprison them by the laws then in force
 in the state of Ohio Smith and Rigdon
 well knew if they should be put in prison
 for debt it was very doubtful whether they
 would be able to get out and the only
 course left for them was to leave the state
 In the month of December 1837 Joseph Smith
 with his family and Sidney Rigdon with a

part of his family Started from Kirtland
Ohio for the town of Farmington Colowee County
Missouri which town was ^{then} on the Confines
of civilization and about one thousand
miles distant from Kirtland Joseph
Smith and Rigdon were obliged
to keep themselves concealed in their
wagons during most of the time they were
traveling through the State of Ohio as
their absence would be known by
their enemies at Kirtland ~~and~~ & expect
they would be followed and if over
taken would be arrested but nothing
of the kind happened They went from
Kirtland ^{to Ashland} & from thence to the town of Dub
- lin Indiana where they felt safe from
any attack of their enemies Here they
remained for three weeks for the
purpose of letting the absent portion
of Rigdon family with his son in law George
H. Roberson to overtake ^{them} On the arrival

of George H. Robinson with the remainder of Sidney
 Rydon family they at once started on their long
 and tedious journey Joseph Smith and family
 and several others left Sidney Rydon and Robinson
 by taking a different route agreeing to meet at Terre
 Haute in Indiana for the promised land Far
 West mission the roads being very bad and
 the weather cold and stormy their progress was
 necessarily slow Rydon having several
 small children they suffered greatly from
 the cold and some days they had to lay by on
 account of stormy weather They bore up under
 their sufferings without complaining
 believing that the God they served would
 carry them safely through to their future home
 in the west they traveled through the state of
 Indiana and crossed the Wabash River at
 Terre Haute when they met Joseph Smith and family
 who left them again taking on other road and Rydon
 and family & several others struck out on the
 great prairies of Illinois they moved steadily
 along without meeting ~~without~~ any serious
 accident until they reached a little town
 of Paris where they stayed over night
 in the morning

A Greate Snow Storm was in full blast it was a regular Blizzard they had to cross a Prairie of two miles the inhabitants of the place warned them it was dangerous to attempt to cross the Prairie in such a storm but Rigdon and the men that were with him felt anxious to get on as fast as they could conclude at last it and started the air was filled with snow Robinson took the lead with a Concord carriage he had with him his wife Mrs Sidney Rigdon and his wife's grand mother who was at that time seventy nine years old & following Robinson was a team of horses drawing an open wagon and four other wagons following him he had not gone over two miles when no road could be seen it was covered with snow but we kept on until one of the wheels of the wagon

in which Sidney Rydon was ~~in~~ ^{riding} came off
 and I and my Brother were put into
 an other wagon & told to go ahead
 the others stopped to fix on the wheel ~~that~~
~~had come off~~ we were now out on the
 prairie the wind blowing a fearful
 gale no road in sight & nothing
 to be seen of Roberson or Darrow
~~out of sight~~ and it was fearfully
 cold we had not gone far when
 one of the men who had stopped
 with the wagon to help fix on the
 wheel came riding up & told us
 to come back or we would freeze
 to death we turned around and got
 back to Paris I and my Brother
 were so cold we had to be carried
 into the house you can the inquire
 what had become of Roberson and Darrow
 the storm was raging at this time to hard
 for any one to venture out on the prairie

to look after them and they had to be
lift to their ^{sides}. Sidney Rigdon and those who
had returned to Parrys with him were
in a fearful condition they mourned for
the absent ones as those who had no
hope to them it did not seem possible
that ^{they} could escape death unless an
interposition of Providence should take
place prafus were offered up for the
safety of Atkinson and the dear ones
that were with him Sidney Rigdon
and others of the party did not sleep that
night but walked about house till morning
The storm was over but it was intensely
cold but the anxiety was so great to learn
the fate of the lost ones that to again cross
the Prairie the day was clear no road
was to be seen but could see the woods
on the other side of the Prairie and we
started and after three hours hard
trodding reached the woods and
came to a house there was nothing to
indicate from outside appearances
that any wagon had stopped there and

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And it was with fearful forebodings that
the inquiry was made to the man of the house
if he had seen any wagon or carriage
pass his house yesterday he replied
a covered carriage and an open wagon
had stopped there the day before and
three women had come into the house
to get warm as they were nearly frozen
to death after staying a while to warm
up had gone out to other houses
about two miles farther on & then
we should no doubt find them This
was joyful intelligence and the agony
was over and the lost ones were
alive with thankful hearts we
started and in a short time found
them all well except Dorrood whose
Ears were almost lost the seized
they ought to have been they badly
frozen Roberson and his party were
fearful that we had missed our
way & had perished on the ~~Prairie~~
Prairie and they were filled with
joy to find us safe all was then
happily ended but we had learned

Something and that was never again to attempt to cross a prairie with the face of a blizzard We started again and kept on for several days the snow was deep and it was hard ~~traveling~~ traveling and we were again obliged to stop on account of sickness Robinson wife and her grandmother were unable to travel and therefore was obliged to lay by for a time we were fortunate to find comfortable quarters at a former house a way out on the Prairie where we remain ed some ~~time~~^{two} weeks and my brother and myself enjoyed ourselves in netting Prairie chickens the snow was deep on the ground and the farmer whom we were staying had drawn his corn into a yard near his house where he and his boys were engaged in husking it and great flocks of Prairie chickens would come every morning to get something to eat and would remain all day they were to be seen on the top of the house and barn and in the cornfield we did not attempt to shoot them but caught in traps made of sticks we were able to catch all we wanted to eat while we remained there After Robinsons wife and her grandmother had recovered sufficient to travel we started and in due time reached the Mississippi River

oposed Louisiana about the last of February
 we were two days late to be able to cross on the
 ice and had to remain six days for the ice to
 get out of the river so that the ferry boat could a
 cross ~~the river~~ after getting over the river on the
 Missouri side the roads were almost imposs
 -ible we were not able to make over ten miles
 a day we therefore stopped at a Mr Herricks who
 was a member of the Mormon church then we
 remained about two weeks when the roads
 got better we again started and arrived
 at Fair West sometime in the month of April
 1838 Joseph Smith ^{Smith} and family had reached Fair West
 about the first of March ~~had reached Fair West~~
^{had reached Fair West} ~~Sunday after Rigaon~~
 was a great day Sidney Rigdon was to preach
 in the large school house just out side of the
 Village and all of the members of the church in that
 vicinity were present to hear him They filled
 the house had the windows bricked and poles
 run into the windows and men climbed up
 on them and others stood on the ground ~~out~~
 out side of the house he preached about
 an hour and a half and there was great rejoic
 -ing Rigdon said he had found a home at last
 he should never more ^{again} ~~anywhere~~ here
 was his resting place when he hoped he
 should be permitted to worship God according to the
 dictates of his conscience But alas for human hopes and spec
 -ations little did Sidney Rigdon suppose his ^{arrival} at Fair West
 was but the beginning of sorrows for him

Chapter 3^o

The Mormons after purchasing land in Caldwell County had bought land at Independence Missouri and began to make a settlement there when they were driven away from their lands taken from them by the Missouri Mob. They then went into Clay County to make a settlement there the Missourians objected. It was then agreed by the Missourians that if they would go into Caldwell County and make their settlement they would not be molested but should be permitted to leave there in peace which proposition the Mormons accepted and purchased their land and commenced to build the town of Far West at Caldwell County.

~~Chapter 3rd~~

This was the Condition of things when Smith and Rigdon came to Far West to reside with their families again they heard Murders and threats of Mob Violence on the part of the Missourians who were determined to drive the Mormons from the land They had purchased of the government in Clay County, Missouri Standing the agreement they had made with the Missourians in Clay County.

There is a time when forbearance ceases to be a virtue ~~sickly~~ Rigdon thought this about the time On the 4th day of July 1838 the Mormons at Far West concurred to have a grand celebration Joseph Smith Jr was chosen president Sidney Rigdon was orator Reynolds Cahoon Chief Marshal and George W Robinson Clerk The procession commenced forming at ten A.M and marched to the Temple Lot

forming a circle around the oration
 when the corner stones of the proposed
 temple were laid with appropriate
 ceremonies. After this the oration was
 delivered by Sidney Rigdon as so
 much has been said about this
 oration by the Missourians I here
 give it in full as reported by one
 Hunt from Liberty Missouri
 Friends and Fellow Citizens

By your request I am called
 upon to address you this day under
 circumstances more to myself and I
 presume as much so to most of you
 for however frequently we may have
 met our fellow citizens in times past
 in the places of our nativity or of our
 choice to mingle our feelings with
 theirs and unite with them in grate-
 ful acknowledgments to our divine
 Benefactor on the anniversary of our
 national existence we have never

been been assuaged by reason of
our holy religion for which cause
alone a very large majority of us
are here to day. But though our residence
here is far from the sepulchers of our
Fathers and from the lands of our native
-ity and former choice and our associations
here as novel and as strange to our selves
as it could be to any portion of any
fellow men still we hail the return, the
birthday of our Liberties with no less
feelings of joy and gratitude nor no
less desire for the prosperity and
continuance of the fabric of our
National government inspires our breasts
this day than when we met in the mixed
assemblies of all religions as in times
past in the lands of our nativity. Nor in
doubt could it otherwise be from our
infancy we have been traditionated to
believe ours to be the best government
in the world Our fathers our neighbors

and our associates in life have
strolled its exhalance to the highest pinnacle
of fame in our ears even before we were
capable of judging of its merits for
ourselves or even able to form an
estimate of its worth As we advance
in life we hear nothing else from
our Statesman and heroes but the perfection
and excellence of our public institutions
and the superiority of our government
over all the governments of the world
whether they existed in former or ~~in~~ latter
times It ~~is~~ the government under which we
were born and educated or else
we exchanged another for it with ~~whose~~
forms we ~~were~~ sacrifice and in exchange
gave this the preference and sought
by removal to enjoy its benefits We
have been taught from our cradles
to revere the Fathers of the Revolu-
tion and venerate the very urns which
contain the ashes of those who sleep

and every feeling of our hearts respond
in perfect union to their precepts. Our
Country and its institutions are written
on the tablet of our hearts as with
the blood of the heroes who offered
their lives in sacrifice to redeem
us from oppression. On it waves
the flag of freedom and invites the
oppressor to enter and find an
asylum under the safe guards of
its Constitution. The tyrant's grasp
is unfeigned and equal rights
and privileges flow to every part of the
grand whole. Protected by its laws
and defended by its powers the oppressed
and persecuted saint can worship under
his own Vine and fig tree and none
can molest or make him afraid. He
has always contemplated it and do
now as the only true fortress of
freedom and bulwark of our liberty
in the world its very existence has taught

the Civilized world for surpassing
 those of a Pitt or Wilberforce a coming or
 a Grey and has lost all their efforts in
 the shade forever it has loste and now
 stands as the arbiter of the world the judge
 of ^{the} nations and the rebuker of tyrants
 throughout the world it is the
 Standard of freedom both civil and
 religious By its existence the fears of
 superstition have been removed
 and the pretents of tyrants have been
 swept away as a refuge of lies and
 the rights of man have been restored
 and freedom both political and
 religious have been made to triumph
 All government is known throughout
 the civilized world as the Standard
 of freedom civil religious and political
 By its acts of all nations tried
 and it serves to expose the frauds the
 deceptions and crafts of the old world
 in attempting to palm upon the people

Monarchy and aristocracy for republicanism
and freedom so powerful has been its
influence that the hand of the oppressor
even in the old world has been lightened
Tyrants have been made to tremble
and oppressors of Mankind have been
filled with fear Thrones if they have
not been cast down have been stripped
of their terror on the Oppressed subject
has been miserable delirium from his
bondage. Having been reared in the
Cradle of liberty and educated in the
School of freedom all our prejudices
and prepossessions are deeply rooted in
favor of this Superlative excellence
of a government from which all our
privileges and enjoyments have flown
We are wedded to it by the greatest ties -
bound to it by cords as strong as death-to
preserve which should be our thought and
our aim in all our pursuits to maintain
its Constitution inviolable its institutions

uncomupted its honor inviolate and its
order unchanged.

There is one thing in the midst of our
political differences which ought to create
feelings of joy and gratitude in every
heart and in the bosom of every well-wisher
of mankind that all parties in politics
express the strongest desire to preserve
both the union and the Constitution
unimpaired and unbroken and only
differ about the means to accomplish
this object - so desirable as expressed by
all parties. And while this indeed is the
object of parties in this republic there is
nothing to fear the prospects for the future
will be as flattering as the past in celebrat-
ing this the anniversary of our independence
all party distinctions should be forgotten
all religious differences should be laid
aside We are members of our common repu-
-blic equally dependant on a faithful
execution of its laws for our protection with

enjoyment of our civil political and religious privileges all have a common interest in the preservation of the Union and in the defense and support of the Constitution Northern Southern and western interest ought to be forgotten or lost for the time being in the more noble desire to preserve the Union we cannot by rending it to pieces. In the former there is hope in the latter there is fear in one place in the other war in times of peace it ought to be our aim and our object to strengthen the bonds of the Union by cultivating peace and good will among ourselves and in times of war to melt our foes sword in hand and defend our rights at the expence of life. For what is life when freedom has fled. This a name-a bubble better for sleep with the dead than an opprime among the living. All attempts on the part of religious aspirants to unite church and state ought to be repelled

with indignation and every religious
 Society supported in its rights and in
 the exercise of its conscientious devotions
 the Mohamedan the pagan and the
 idolater not excepted had be partakers
 equally in the benefits of the government
 for if the Union is preserved it will be
 endearing the people to it and they can
 only be done by securing to all their most
 sacred rights. The least deviation from
 the strictest rule of right on the part of any
 portion of the people or their public servants
 will create dissatisfaction that dissatisfy-
 action will end in strife strife in war
 war in the dissolution of the Union. It is on
 the Virtue of the people that depends the
 existence of the government and not in the
 wisdom of legislators. Wherefore croeth lawes
 (it matters not how righteous in themselves)
 when the people in violation of them tear
 those rights from one another which
 they (the lawes) were designed to protect

If we preserve the nation from ruin
 and the people from war it will be by
 securing to others what we claim
 ourselves and being as zealous to defend
 another's rights as to secure our own
 If on this day our fathers pledge a their
 fortunes their lives and their sacred
~~to one another due to the claims which they represented to be for or~~
~~honors & to lose all earthly inheritance (not~~
 life and honor & captia) or aught we
 to follow their example and pledge our
 fortunes our lives and our sacred
 honors as their children and their successors
 in maintaining inviolable what they obtained
 by their treason and their blood. With
 holy feelings sacred desires and justifi-
 ed hearts our divine Benefactor
 aught we to perform the duties of this day
 and enjoy the privilege
 which as saints of the living God we
 enjoy in this land of liberty and freedom
 where our most sacred rights even that
 of worshiping our God according to his will

is secured unto us by law and our
 religious rights so identified with the
 existence of the Nation that to deprive us
 of them will be to doom the Nation to ruin
 and the Union to dissolution It is now
 threescore and two years since ^{the} God of
 all fathers Abraham Isaac and
 Jacob caused the proclamation to
 go forth among the people of the
 continents that the people of this
 nation should be few and that over
 them Kings should not rule and princes
 decree authority and all this preparatory
 to the great purpose which he had
 designed to accomplish in the last days
 in the face of all people in order that
 the Son of God the Savior of the world
 should come down from heaven and
 reign in Mount Zion and in Jerusalem
 and before his ancients gloriously according
 to the testimony of the holy prophets since
 the world began and it is eight years too

months and twenty eight days since
 this Church of the last days was organized
 by the revelations of that same Jesus who is
 Coming to reign before his ancients glorio-
 usly thin consisting of six Members only
 At its first appearance & citemant began to
 prevail among the people when it made
 its appearance and as it increased in
 numbers the citemant increased the
 first attack made upon it by its Enemies
 was false representations and bad slander
 By this engine it was assailed from every
 quarter and by all classes of men relig-
 ious and irreligious. Misrepresentations
 followed misrepresentation falsehood after
 after falsehood followed each other in
 rapid succession until there must have
 been multitudes of them created in a
 minute by those employed in it or else
 they could not have gotten so many
 but in circulation This Scheme not
 succeeding the enemies had recourse

to persecution which you multiply
continually apparently with determination
to destroy every person who vented to aid
and assist in bringing forth the work of the
Lord. But all this not succeeding accord-
ing to the expectations of the persecutors they
ventured to all this power that mobs driving
men women and children from their
houses dragging them in the dead hours
of the night out of their beds whipping
tarring and feathering and otherwise
shamefully treating them for whom these
means the only ones resorted to in this work
of persecution but being determined to put
an end to the church forsoe they added to
all the rest of the means used stealing the
property of the saints also burning houses
and charging it on them (the saints) heads
in order to raise public indignation against
them and also false proclaring and indeed
we may add all other means which the
adversary had in his power to use nothing

seems to be left to be rendone that
 could be done by man demons in order
 that the purposes of God might fail
 but still the object so much desire
 has not yet been obtained. Under
 all this fire of persecution the cause has
 rolled on with a steady course the increase
 has been gradual but constant and the church
 at this time numbers many thousands.
 Some in the old world have become
 obedient to the faith multitudes in the
 Canadas as well as most parts of the United
 States during these scenes of persecuting a number of the
 saints have lost their lives and others
 are missing and it is unknown what
 has become of them but the presumption
 is they have been secretly murdered
 No Country of which we have any knowl-
 edge has offence so fair an opportunity
 for determining the great hostility which
 exists naturally in the human heart against
 God and against his work as this one
 In other Countries persecutions were carried

on under pretent of law but in this
Country where the Constitution of the
United States and the Constitution of
every state in the Union guarantee unto
every person the rights of conscience and the
liberty of worshiping as he pleases to witness
such scenes of persecution as those which
have followed this church from the
beginning in despite of law justice equity
and truth and at war with the very
genius of republican institutions
and contrary to the design of our
government surely evinces the depravity
of the human heart and the great
hostility there exists in the hearts
of the human family against the work
and purposes of God and fully
confirms the apostles that the carnal
mind is at enmity against God,
But notwithstanding all this violence
we even say as did Paul to the Corinth
ians We are trouble on every side

yet not destroyed we are perplexed
 but not in despair persecuted but not
 forsaken cast down but not destroyed
 We have until this time endured this
 greate weight of affliction and kept the
 faith. If the ancient saints had to
 endure as seeing him who is invisible
 so have we if they have to suffer the
 contradiction of fernes against them
 - else so haue we if they ^{had to} suffered
 stripes and impresumnts for their
 religioun sake so haue we y they were
 journeying in perils of water in perils
 among rothes in perils by their oon
 countrey man in perils by the heathen in
 perils in the Cety in perils in the wilderness
 in perils in the sea in perils among
 false brethren in weariness and painful
 ness in watchings often in hunger
 and thirst in fastings often in colde
 and nakednesse so are we. If they had
 to commend themselves to God in much

patience in afflictions in necessities
 in distresses in stripes in imprisonment in
 tumult in labors in watchings in fastings
 by pureness by knowledge by long suffering
 by Kindness by the Holy Ghost by love
 purfigned by the word of truth by the power
 of God by the armor of righteousness on
 the right hand and on the left by honor
 and dishonor by evil report and good
 report as deceivers and yet true as unknown
 and yet well known as dying and behold
 they live as chastened and not killed
 as sorrowful yet always rejoicing as
 poor yet making many rich as having
 nothing yet possessing all things so have
 we if they go out through much
 tribulation and wash their robes
 and make them white in the blood of the
 Lamb So have we to go through as greater
 a tribulation and we trust in doing
 we will also wash our robes and make
 them white in the blood of the Lamb

One cause of our heavy persecution
is the influence which those have in
the world whom we have separated
from the fellowship of the church for
their wickedness who attempt to gratify
their vengeance on us and also to hide
their own shame by false standards and
base calumny We were at one time
represented by them as having all things
common at another as being enemies to
the government and in other places
we were represented to be abolitionists
and indeed anything they thought best
calculated to stir up the public mind
and to excite public indignation and if
possible put an end to the work by
sacrificing some of those who would
endeavor as most active in supporting and
defending the cause But through the
mercy of God we are still in existence
and have the opportunity of joining with
you in the privileges of this day In

assembling on this occasion our
object is not only to comply with
the custom of our nation in celebrating
the birthday of our liberties but also
to lay the corner stone of the edifice about
to be built in this place in honor of our
God to whom we ascribe the glory of our
freedom as well as our eternal
salvation and whose worship we
esteem of more consequence than we
do the treasures of Missouri ready at all
times to offer unto him the sacrifice of
our first fruits and by uniting perse-
verance patient industry and faithful
devotion to the cause of God rear this
building to his name designed for the
double purpose of a house of worship
and an institution of learning. The first
floor will be for sacred devotions
and the two others for the purpose
of education. The building to be one
hundred and ten feet by eighty with

three floors and not far from thirty
feet between the floors all to be finished
according to the best style of such building
in our country the entire expense calculated
at not far from one hundred thousand
dollars all when finished to stand as
a monument of the power of union &
effort and concert of action

Next to the worship of our God we esteem
the education of our children and the rising
generation for what is wealth without
society or society without intelligence
And how is intelligence to be obtained
By education. It is that which forms
the youthful mind it is that alone
which renders society agreeable and adds
interest and importance to the worship of
God What is religion without intelli-
gence An empty name Intelligence
is root from which all true enjoyment
flows Intelligence is religion and
religion is intelligence if it is anything

Take intelligence from it and what is
 left A Name-a name without meaning
 If a person desires to be truly pious in the
 sight of God he must be purely intelli-
 -gent Purity without intelligence is
 fanaticism and devotion without
 understanding is enthusiasm The object
 of all religion is to make us more intelli-
 -gent than we could be without it not so
 much to make us acquainted with what
 we do see as with what we do not see
 It is designed to evolve the faculties to
 enlighten the understanding and
 through this medium purify the
 heart It is calculated to make men
 better by making them wiser more useful
 by making them intelligent Not
 intelligent on some subjects only
 but on all subjects on which intelli-
 -gence can be obtained And when
 science fails revelation supplies its
 place and unfolds the secrets and

Mysteries of unseen world leads
 the mind into knowledge of the future
 existence of men makes it acquainted
 with God its Redemer and its
 associates in the eternal Mansions so that
 when science fades and philosophy
 vanishes away revelation more extensive
 in its operations begins where they
 feast the mind with intelligence keen and holy from the presence
 (Science and philosophy) end of God
 tells of eternal Mansions of immortal
 glories of everlasting dominions of angelic
 throngs of heavenly hosts of flaming
 seraphs of crowns of glory of palms of
 victory of the saints Eternal triumph
 through a glorious resurrection of
 songs of everlasting joy of God the
 Father of all: of Jesus the Mediator
 of the New Covenant and the blood
 of sprinkling which speaketh better
 things than ^{that} of righteous Abel It not
 only acquaintance is with these eternal
 things but it makes known unto us

the future history of man the purposes of God which have to be accomplished before the end of all things comes. It foretells and forewarns of the wars the pestilence the famines the earthquakes and the desolations which are coming on the Earth the rising and falling of the nations and also the desolations of the Earth itself the falling of the Mountains the rising of the Valleys the melting of the rocks the purifying of the Elements by fire of the suns ~~setting~~ ^{say} veiling their the moons turning to block the stars of the sun falling of the heavens rolling away as a scroll of Christ descending from heaven with a shout of the archangel and the triumph of God and of the wicked fearing and trembling of their faces gathering blackness and of this seeking refuge under the mountains and of this calling

upon the rocks to hide them from
the face of him that sitteth upon
the throne and from the wrath of the
Lamb for the great day of his wrath
has come and who shall be able
to stand.

All this mass of important intellec-
-tue together with final end of all
thrones and dominions and princip-
-alities and powers and governments
which nothing else but revelation
could make known (for ~~science~~
Science with all of her powers could
never declare it neither could
philosophy with all her utmost stretch
reach it) has obtained by our holy religion
for this is her province it is the
Theater when she acts it is the business
we have for her it is to tell us things which
nothing else could tell it is to tell
us with that kind of wisdom which
comes down from above and which alone

is obtained by revelation and by
the powers which are holy religion
confers and by nothing else
In view then of what we have already
obtained and what there is to be
obtained we have assembled
ourselves together in this remote land
to prepare for that which is coming on
the earth and we hope this day laid
the corner stones of this temple of God
and design with as little delay as
possible to complete it and rear up
to the name of our God in this city
Far West a house of God where all the
sciences languages etc which are taught
in our country which shall be a
house of prayer a house of learning
a house of order and a house of God
where all the sciences languages etc
which are in our country in schools
of the highest order shall be taught and
the object is to have it on a plan accessible

to all classes the poor as well as the
rich that all persons in our midst
may have an opportunity to educate
their children both male and female
to any extent they please so that all the
talents in our midst may be called
forth in order that we may avail
ourselves of all the means God puts
into our hands and put into the
power of all to deliver themselves
from the imposition and prouds
which are practicing upon the more
illiterate part of the Community by those
who have had superior advantages or
as far at least as learning can go to
obtain this object

One part of the house shall be set
apart for a place of worship where we
shall invoke our God for revelations
when we have gone as far as human skill can carry us ^{the revelation}
visions &c we may fill the vacuum
still left after science and philosophy
have done all they can do so that we may

have that understanding and that
 wisdom which brings salvation and that
 knowledge which is unto eternal life
 That ~~distress~~ ^{distress} of nations or whatever may
 whether there are wars or famines
 or pestilences or Earthquakes or distress
 of nations or whatever may come according
 to the purposes of our God that we may
 know it beforehand and be prepared
 for it so that none of these things shall
 overtake us as a thief in the night and
 while we are enjoying peace and safety
 sudden destruction cometh upon us
 The savior of the world himself while
 he was here with his disciples said
 that as it was in the days of Noah so
 should it be at the coming of the Son
 of Man they were eating and drinking
 they were marrying and given in marriage
 and knew not until the flood came
 and swept them all away so shall
 it be at the coming of the Son of Man And

Paul declared to the saints of his day
 that the day of the Lord cometh as a thief in
 the night that when the people are crying
 peace and safety then sudden destruction
 cometh upon them and they shall not
 escape and that the wicked men and reu-
 -ers would wax worse and worse
 deceiving and being deceived They will say
 Peter say when is the promise of his coming
 for since the fathers fell asleep all things
 continue as they were from the beginning
 of the creation. Such is to be the state of the
 world and the most important period
 in the existence of man's earthly residence
 The description given by Isaiah is tremen-
 -dous in the extreme. Behold the Lord maketh
 the earth empty and maketh it stark and bare
 -eth it upside down and scattereth abroad
 the inhabitants thereof. And it shall be as
 with the people so with the priests as with
 the servant so with his master as with the

Maid so with her Mistress as with the
 buyer so with the seller as with the lender
 so with the borrower as with the taker of
 usury so with the giver of usury to him
 The Land shall be utterly emptied and utterly
 spiled for the Lord hath spalled this world
 The Earth mourneth and fadeth away
 the world languisheth and fadeth away
 the houghty people of the Earth do languish
 The Earth also is defiled under the inhabitants
 thereof because they have transgressed the
 laws changed the ordinance broken the
 everlasting covenant. Wherefore hath the
 curse desoured the Earth and they that
 dwelle therein are desolate therefore the
 inhabitants of the Earth are burned and
 few men left. The Prophet Malachi
 describing the same scene and the same
 period of calamity says: For behold the day
 cometh that shall burn as an oven and all
 the proud and all that do wickedly
 shall be stubble and the day that cometh shall

burn them up with the force of hosts
that it shall leave them neither root nor
branch

The psalmist David in the majesty of his prophetic power has left us a warning also when he says The mighty God even the Lord hath spoken and called the Earth from the rising of the sun unto the going down thereof Out of Zion the perfection of beauty God hath shined Our God shall come and shall not keep silence a fire shall devour before him and it shall be very tempestuous round about him He shall call to the heavens from above and to the earth that he may judge his people Gather my saints together unto me those that have made a covenant with me by sacrifice And heavens shall declare his righteousness for God is judge himself Having then knowledge of these things and the voice of God being unto us to meet together and make a covenant with our

God by sacrifice we have given him
 thine unto and are here this day as
 witnesses for you that he has not spoken
 in vain neither has he said in vain
 But to day and a hour of his judgment
 sleepeth not neither do they slumber
 and whether men believe or do not
 believe it alters not the word which God
 has caused to be spoken but come it must
 and come it will and that to their aston
 ishment the confusion and the dismay
 of thousands who believe not neither
 will they regard until overtaken by it
 as a thief in the night and sudden
 destruction come upon them and there
 be none to deliver. Know therefore the terrors
 of the Lord we warn our fellow men not
 only ^{by} precept but by example also by leaving
 our former haunts to which we were
 bound by the strongest ties suffering
 a sacrifice of the greatest share of our
 earthly possession. Many of us in times past

were rich but for Jesus sake and the
Command of our God we had become
poor as h Christ became poor for our
sakes or in like manner we follow his
example and become poor for his sake. And
as Moses left Egypt not fearing the wrath of
the King and refused to be called the Son
Pharaoh's daughter choosing rather to
suffer affliction with the people of God
than enjoy the pleasures of sin for a
season having respect to the recompence
of reward so do we We choose to suffer
affliction with the people of God rather
than enjoy the flatteries of the world for
a season. It is not because we cannot if
we will so despoil and enjoy both the
honors and flatteries of the world but
we have voluntarily offered them in
sacrifice and the riches of the world also
for a more durable subsistence. Our
God has promised us a reward of
eternal inheritance and we believe

his promises and though we wade
through great tribulations we are in
nothing dis courage for we know he
that has promised is faithful. The
promise is sure and the reward is
certain. It is because of this that we
have taken the Spading of our goods
our chulls ~~have given~~ been given to the
smitters and all ~~the~~ heads to those who
have plucked off the hair. We have
not only when smitten on one cheek turned
the other but we have done it again and
again until we are weary of being
smitten and tired of being trampled upon.
We have prosed the world with kindness
we have suffered their abuse without
cause with patience and have endured
without resentment until this day and
still this persecutions and violence do not
cease. But from this day day and this
hour we will suffer it no more. We
call God and all the holy angels to

witness this day that we warn all men
in the name of Jesus Christ to come on
us no more forever for from this hour we
will bear it no more our rights shall
no more be trampled on with impunity
the men or the set of men who attempts
it does it at the expense of their lives
and that mob that comes on us to disturb
us it shall be between us and them a war
of extermination for we will follow them
till the last drop of their blood is spilled
or else they will have to exterminate us
for we will carry the seat of war to their
own houses and their own families and
one party or the other shall be utterly
destroyed Remember it then all men
we will never be the aggressors we
will infringe on the rights of no people
but shall stand for our own unto
death We claim our own rights and
are willing that all others shall
enjoy theirs No man shall be at liberty

to come into our streets to threaten
us with Mobs for if he does he shall
atone for it before he leaves the place
Neither shall he be at liberty to vilify
and slander any of us for Suffice
it we will not in this place We
therefore take all men to record this
day that we proclaim our liberty this
day as did our fathers and we pledge
this day to one another our fortunes our
lives and our sacred honors to be
delivered from the persecutions which
we have had to endure for the last nine
years or nearly that time. Neither
will we condone any man or set of men
in instituting vexatious lawsuits against
us to cheat us out of our rights if they
attempt we say woe be unto them. We
this day then proclaim ourselves free with
a purpose and a determination that never can
be broken No man No woman No never
Hunt Mormon War pp-167-180

I have thus given this Fourth of July
oration in full as it was reported by
Editor Hunt of Liberty Doves County Mis-
souri whether he repeated it correctly
or not I do not know but shall assume
he did the oration has been committed
on by almost all of the Missouri
Editors at the time it was delivered
and by Various divines of the
orthodox Churches of Missouri and
Sidney Rigdon has been condemned
by most all the enemies of the Mormon
Church for using such forcible
language on that occasion But
when we come to look at the fact as
they state it and what the Mormon church
had suffered at the hands of the border
ruffians of Missouri and else where
is it a subject of so much surprise and
fault finding as it has been ^{made to appear} I think not
Sidney Rigdon openly declares that
the Mormon Church would never be

The aggressor they only asked to be
left alone to enjoy their religion as the
other churches enjoyed theirs and this
they certainly had the right to do and
no one can deny it Their religion was
the religion which Christ taught when
here on the earth the Mormons claim
that the gifts and blessings which
the Saviour said should follow them
that believe will follow them that
believe in this day and age of the
world as they did when he taught
the doctrine to the apostles if they
only believe the true faith as laid
down in Scriptures There is nothing
appalling about this doctrine and
no good reason why men should
persecute the Mormon Church
because they taught it to the people
as Sidney Rigdon says in his oration
The Church has been persecuted for
almost nine years their churches have

but given to the Smiters and their
heads to those who have plucked off
the hair. They have not only when
smitten on one cheek turned the other
and have done it again and again
until they are weary and tired of being
transferee upon. They have a proved
the world with kindness and have
sufficed their abuse without a
cause the Missourians have
driven them out of Jackson County
Missouri and taken from them
the lands which they purchased
of the government and paid for it
and they went to Caldwell County by
an agreement and a promise
on the part of the Missourians that
then they should ^{not} be molested yet
they had no sooner purchased land
of the government and were making
improvements on it than threats
were again made by their border

ruffians of Missouri that they will
 again drive them from of their lands
 and homes by force and appropriate
 their property to their own use Then
 because Sidney Rigdon should
 on their National day proclaim
 that they would submit to no more
 persecution from this Missouri
~~Mob or any others~~ they and others
 hold up their hands in holy horror
 to think the Mormon Church should
 dare to make such an assertion that
 they could fight before they would
 submit ^{to} any further persecution or
 be again driven from their homes
 it was so horrible to be submitted to
 by them ^{and} the insult was so great it
 could only be condoned by the shedding
 of their blood or any other acts
 of cruelty they should feel disposed
 to inflict upon them I for my part
 am unable, ^{to see} any justice or righteousness

in such a position the Missourians
 had no cause of complaint or
 fear from the Mormon church
 all they had to do as well as
 all others was to let the Mormons
 alone and this they well knew.
 They were a peaceable and religious
 people and believe in the rights
 of man and to do unto others as
 they would have others do unto
 them and the persecutions of the
 border ruffians of Missouri of the
 Mormon Church was without any just
 cause or complaint. The only reason
 they had they were jealous of the
 Mormons because they were settling
 up the County of Colosse ~~fast~~^{rapidly} large
 trains of emigrants from the East
 their coming into Colosse County
 to find homes they were members
 of the Mormon church and they
 were afraid that they would get too

numerous for them and they concluded
 they would drive them out of the State
 before that time should arrive and
 confiscate their property as they had
 done in Jackson County. The Missourians
 knowing if the Mormons gained the
 majority in Caldwell County their actions
 would be controlled by law or serious
 consequences might ensue to them for
 any violations of the law on their part.

After the 4th day of July was over there
 was nothing done by the Missourians
 to injure the Mormons for some length
 of time they could hear of the threats they
 were making as to what they were going to
 do but no overt acts on the part of the
 Missourians were done to injure the
 members of the Mormon Church and
 the people at Far West began to think all
 trouble was over and they were to have
 a time of peace but in this they were
 fearfully mistaken it was only the lull

before the Coming Storm On August 6^a, 1838
 There was a Mass meeting of the citizens at
 which meeting Sidney Rigdon was recom-
 mended to the Postmaster General for
 appointment as postmaster at Far West.
 in place of H W Phelps resigence at the
 same Meeting it was resolved to
 Start a weekly newspaper to be edited
 by Sidney Rigdon There was also
 a petition circulated to locate the
 County seat at Far West The above
 account appears in the Church History
 1836 There was an Election held August
 6^a 1838 at Gallatin in Daviess County at
 which an attempt was made to prevent
 the Mormons from Voting which resulted
 in a conflict and was the begining of the
 hostilities which resulted in much
 suffering and was the cause of driving
 the Saints from the state of Missouri
 The following is the account of Joseph
 Smith of the occurrence and what took

place on the 6th of August at Gallatin
 in Davies County Some two weeks previous
 to this Judge Moxen who lived at Millport
 informed Seav Stewart that it was
 determined by a Mob of Missourians
 to prevent the Mormons from voting
 at the election on the 6th day of August
 and they elect Colonel William P Peniston
 who led the mob in Clay County. He also
 advised them to go prepared for an attack
 and stand their ground and have their
 rights The Mormons hoping for better
 things gave little heed to Judge Moxen's
 friendly advice and repaired to the
 polls at Gallatin the shire town of Davies
 County without weapons About eleven
 o'clock Col William P Peniston ascended
 the head of a barrel and harangued the
 electors for the purpose of scaring them
 against the Mormons saying that the
 Mormon leaders were a set of horse
 thieves liars Counterfeiters &c and you

Know they profess to heal the sick Cast
out devils &c and you know that is
a damnable lie that the Members of the
Church will dupes and not too gos to
take false oath on any common occasion
that they would steal and he did not
consider property safe when they knew
that he was opposed to their settling there
and if they suffered the Mormons to vote
the people would soon lose their
suffrage. and said addressing the
Mormons I headed a mob to drive
you out of Clay County and would
not prevent your being mobbed
now when Richard (Collected) holding
the mobs bully just drunk enough
for the occasion began a discussion
with Samuel Brown by saying The
Mormons you not allowed to vote
in Clay County no more than the
damned Negroes and attempted to strike
Brown who gradually retreated panting

the blood with his umbrella while
 Welding continued to press upon him
 calling him a damma liar etc and
 attempting to repeat the blow on Brown
 Perry Darphy attempted to suppress
 the difficulty by holding Deeks arm when
 five or six of the mobbers seized Darphy
 and commenced a beating him with clubs
 boards &c and crying Kill him Kill him
 God dam him Kill him When a general
 scuffle commenced with fists and clubs
 the mobbers being about ten to one
 of the saints Abraham Nelson was
 knocked down and had his clothes
 torn off and while trying to get up
 was again attacked when ~~too~~ Byram
 Nelson ran in amongst them and
 knocked the mobbers down with the
 butt of his whip Riley Stewart ^{struck} Dick
 Welding on the head which brought
 him to the ground The mob cried
 out Deck Weldings dead by God who

Killed him Shoot him by God
 and would have killed him had
 not John L Butler sprung in amongst
 them and knocked them down during
 about five minutes it was one continued
 knock down when the mob dispersed
 to get fire arms Very few of the
 Mormons Voted Riley escaped across
 the river had his hands dressed
 and plumed home

After the above transaction had
 taken place at Gallatin there was no
 more peace for the Mormons in Calico
 County all was commotion and prepara-
 tions were made by the Mormon church
 to meet the mob who had determined
 to drive the ~~Mormons~~^{them} from the state
 and protect themselves and their
 property from hands of this brutal
 mob of Missourians On the morn-
 ing of the 7th day after the fight
 at Gallatin a report reached Far

West by the way of thru not belonging
 to the Church that at the Election at
 Gallatin two or three of the Mormons
 had been killed and left upon the
 ground and not suffered to be
 interred that their brethren were
 prevented from voting and a majority
 of the inhabitants of Daress County
 were determined to drive the saints
 from the County. On hearing this
 report Joseph Smith accompanied
 by Sidney Rigdon Hiram Smith
 and fifteen or twenty others who were
 armed for their own protection and
 the command was given to George W
 Roberson on their way they joined
 by ~~some~~ several of the Mormon
 church from different parts of country
 some of whom were attacked by the
 mob they reached Colonel Rights
 that night in safety where they found
 some of their brethren who had been ~~murthered~~

in the fight at Gallatin with others
 who were waiting for council Here
 they received the Churing news
 that none of the Mormons had been
 killed from the information they
 received about one hundred and fifty
 of the Missourians were present and
 engaged in the fight against
 about twelve of the Mormons They
 were several of the mob who got their
 heads badly punched Wednesday
 the 8th after spending the night in council
 at Leavenworthights They rode out
 with some of their brethren to view
 the situation of affairs in that region
 and called on Adam Black a Justice
 of the Peace of Davis County who had
 united himself with the mob to drive
 the Mormons out of Missouri They asked
 him to give ~~them~~ some statement so
 that ~~they~~ might know whether he
 was their friend or not and whether

he would administer the law
fairly and honestly and requested him
to sign an agreement of peace But
this he refused to do but said he
would write one himself to ~~their~~^{their}
satisfaction and he did write as
follows

I Adam Black a Justice of the
Peace of Davis County do hereby certify
to the people called Mormon that he is
bound to support the Constitution of this
State and of the United States and he
is not attached to any mob nor
will not attach himself to any such
people and so long as they will not
molest me I will not molest them.
This the 8th day of August 1838

Adam Black J.P.

In the Evening some of the Citizens from
Millport called on them and we
at their request agreed to meet some
of the principal Men of the County in Council

at Adam Onidahaman the 1st day
 at twelve o'clock the Committee
 assembled at the time appointed
 on the part of Citizens Joseph Morin
 Senator elect John Williams representative
 elect James B Turner Clerk of the
 Circuit Court and others on the part
 of the Mormons Lyman Night Vinson
 Knight John Smith Reynolds Cohoon
 and others At this meeting both parties
 entered into a covenant to preserve
 each other's rights and stand in their
 defense that if men should do wrong
 neither party should uphold them
 or endeavor to screen them from justice
 but deliver up all offenders to be dealt
 with according to law and justice.
 The assembly dispersed but was fre-
 -dly terms and Joseph Smith and others
 wished him return to Far West
 The spirit of Mobocracy continued
 to increase notwithstanding all our

treaties of peace and then was
 no way of stopping its increase as
 the days went by by both Mormon and
 Gentile leaders it is admitted that
 the Missourians were the aggressors. Whether
 the Mormons were justified in resisting
 we leave the reader to judge
 on October 24th 1838 about noon Captain
 Bogart with some thirty or forty men
 called on Phout Parsons who was
 living at the head of the East branch
 of Log Creek and warned him to be gone
 before night ^{any} At ten in the morning telling
 him that he would give Far West
 thunder and lightning before next
 day noon if he had luck in meeting
 Neil Gilliam who would camp about
 six miles west of Far West that night
 and that he should camp on Crooked
 Creek and he and his men went
 away towards Crooked Creek Parsons
 despatched a messenger with this

News to Far West and followed after
 Bogart to watch his movements Joseph
 Holbrook and Judith who went out this
 morning to watch the movements of the enemy
 saw eight armed Mobbs call at the house
 of Mr Pinkham when they took thru
 prisoners (Abraham Pinkham Brothers
 William Kelly and Adeson Green)
 and four horses arms &c and departed
 threatening Father Pinkham if he did
 not leave the state immediately they
 would have his dams old Scalp
 and horning learned of Bogarts move-
 ments returned to Far West near
 midnight and reported the proceeding
 of the Mobbs On hearing the report
 Judge Higgin the highest Officer
~~in Command in Far West~~
 the first Judge of the County ordered
 Lieutenant Colonel Hinkle the
 highest Officer in Command in Far
 West to send out a Company to disper-

the Mob and retake the prisoners
Whome it was reported they intended
to murder ^{that} night The trumpet
Jaundee and the Mormons assembled
on the public square about midnight
when the fact was stated and about
seventy five volunteered to obey the
Judges order under command of
David W Patten who immediately
commenced their march on horse
back hoping to surprise and scatter
the camp retake the prisoners and
prevent the threatened attack on
Far West with out the loss of
blood Thursday 25th Fifteen of the
Company were detached from the main
body while forty continued their march
When they arrived ~~near~~ the force of
Crooked River they dismounted
their horses leaving four or
five men to guard them proceeded
~~out~~ ~~foot~~ to the ford not knowing the

location of the encampment It was
just at the break of day they were
Marching quietly along the road
and near the top of the hill which
descended to the river when the report
of a gun was heard and Jaung ~~of~~
& Banxan ruled out of the ranks
and fell mortally wounded and
then the work of death commenced
when Captain Patten ordered a
charge and rushed down the hill
in a fast run and when within
about fifty yards of the camp formed
a line. The mob formed a line under
the bank of the river below them
~~trees~~ It was so dark that little
could be seen by looking at the west
while the mob looking to was
the ~~East~~ Downing light could
see Patten and his men when
they fired a broadside and three
or four of Patten men fell Captain

Patten ordered the fire returned
which was instantly obeyed but at
disadvantage it being so dark The
fire was repeated by the mob and
returned by Captain Patten Company
and gave the watch word God and
liberty when Captain Patten ordered
a charge which was instantly
obeyed The parties came in contact
with their swords and the mob
were soon put to flight Crossing
the river at the ford and such
places as they could In the pursuit
one of the mob fled from behind
a tree whereupon that Captain Patten
who fell mortally wounded however
received a large ~~in the~~ ball in his
bowels The ground was soon
cleared and the Mormons gathered
up a wagon or two and making beds
thereon y tents were took their bounds
and retreated towards Far West

Thru men were wounded in the
 balaclava and one in the neck one in
 shoulder one through the hips one
 through both thighs one in the arm
 all by musket shot one had his arm
 broken by a shell Gideon Carter
 was shot in the head and left dead
 on the ground so disfigured that his
 comrades did not know him Bogart
 reported that he had lost one man
 The three prisoners were released
 and returned with the Normans
 who went to their rescue Captain
 Patten was carried some way on a litter
 but it caused him so much pain
 he begged to be left and was carried
 into Mr. Winchesters store miles
 from Fair West where he died that
 night O'Banion died two days
 after at the house of Sidney Jackson
 Gideons Carter's body was ^{afterwards} brought
 from Crooked River to Fair West

David Patten was a man of great
 courage and was greatly beloved
 by the Mormon Church and by all
 who knew him was one of the
 twelve apostles and died as he
 had lived strong in the Mormon
 faith. One of his last words to his
 wife ^{was}, "Whatever else you do O do not
 deny the faith It was a gloomy day
 at Far West when those who had been
 killed were taken to their long
 home in the church yard at ~~Far West~~
 the solemn faces of those who follo-
 wed the remains of their dear brethren
 to their last resting place at the
 Iaunia of the middle drum as they
 moved slowly along their gloomy
 way to the silent City of the Dead
 and the ^{up} roar of the Musket shots
 fired as a salute over their groves
 was an event that has lingered
 in my memory from that time to the present

But they are at rest Peace to their
 Ashes the fight have now commenced
 by the Missourians in earnest and
 they attack the Mormons when
 ever an opportunity presented On
 Tuesday October 2nd 1838 a Settlement
 of the Mormon Church at De Witt in
 the County of Carroll was fired on by
 the Missouri Mob numbering about
 35 persons the mob immediately
 retreating after the first fire the
 Mormons did not return the fire
 on the 4th day the mob again fired
 on the Mormons when they ~~had~~
 returned the fire but at either time
 no one on either side was injured
 This retreating of the fire of the mob
 gave the Notorious General Lucas
 a better enemy of the Mormon Church
 an opportunity to offer his services
 to Governor Boggs and he wrote a
 letter the Governor dated at Brownsville

Date Oct 4th 1838 In which he stated
 as he passed down the ^{Mississippi} River on
 Monday he saw a large force
 of Mormons at De Witt who informed
 them they were two hundred strong
 that they were hourly expecting an attack
 from the Citizens of Carroll County
 who were they said encamped six
 miles from them waiting for
 reinforcement from Salem County
 the Mormons were under the command
 of one Colonel Hinkle he said
 they had determined to fight Lucas
 also stated that news had just been
 received that a fight had already taken
 place and several persons were
 killed He Lucas had obtained his
 information from a gentleman of
 respectability who had heard the firing
 of their guns as he passed down
 he further stated if a fight had
 taken place of which he had no doubt

It would create an excitement in the
 whole upper Missouri country and those
 base and degraded beings will be extermi-
 nated from the face of the earth. If one
 of the Citizens of Carroll County should
 be killed a dozen days hence
 there will be from four to five
 thousand volunteers in the field against
 the Mormons and nothing but their blood
 will satisfy them ~~but~~^{as far as the} remedy I do not
~~pretend~~ pretend to suggest to Your
 Excellency and ~~in~~^{further} said My troops
 of the 4th division were only dismissed
 subject to further orders and can be called
 into the field at an hours warning
 This letter written to Governor Bogg's was
 told & Lucas know it and was only written
 in order to get an opportunity to take
 the field against the Mormons who
 was one of their most bitter enemies
 and wished an opportunity to wreak
 his vengeance upon them and which

succeeded in doing and his decision
 was called out by Governor Boggs
 on Saturday the 6th of Oct 1838 Joseph
 Smith Sidney Rigdon Hyrum Smith
 and about thirty five others arrived
 at Dr Pitt and found the accounts
 of the situation was correct Joseph
 sent a messenger to Caldwell
 to inform Governor Boggs of the situation
 of the affairs at Dr Pitt and to ask
 for assistance on his return he
 informed Joseph Smith that the
 Governor refused to send any assis-
 tance ~~whatever~~ but said the
 fight was between the Mormons
 and the mob and they could
 fight it out the Mormons had
 now no hopes whatever of
 successfully resisting the mob
 who kept constantly increasing their
 provisions were entirely exhausted
 and being worn out by continually

watching the movements of the
 enemy who during the time were
 firing at them when ever they had
 an opportunity some of the Mormons
 had a desire for the common necessities
 of life. In the mean time one Henry
 Root and David Thomas who had
 been the sole cause of the settlement
 being made there desired the
 Mormons to leave the place Thomas
 said he had assurance from the
 mob that if they would leave the
 place they should not be hurt and
 they would be paid for all losses
 which they had sustained and
 that they had come as mediators
 to accomplish this object and
 that persons should be appointed
 to fix the value on the property
 which they had to leave and the
 Mormons would be paid for it
 The Mormons upon these conditions

agreed to leave the place A Committee was appointed Major Florey of Rutsville frag Erickson their
appointee & others those names not
remembered They appraised the real
estate When the Mormons came
to start their horses Cows and Cales
could not be found the Mob boasted
and admitted that had killed the
cows and lived on them A great num-
ber of cows horses and cales were
never found Many houses belonging
to the Mormons were burned and a great
quantity of their property ~~was~~ destroyed
by the Mob Another governor having
refused to protect them they were
obliged to go so gathering up as many
horses as could be got ready with a few
- Horses they had been able to save from
enemies they left De Witt and started
for Caldwell County on the 11th day of
October 1838 They travelled that day about

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twelve and encamped in a grove of
timber near the road

That evening a woman who had a
short time before given birth to a child
died of exposure occasioned by the action
of the Mob and was buried in the
grove with a Coffin during the journey
they were continually harassed and
threatened by the Mob who amused themselves
by shooting at them on several occasions
several of the men died on the ^{way} from
fatigue and privations which they had
to endure and they had to be buried by
the roadside without a coffin and
under most distressing circumstance
They arrived at Caldwell in due time It
was learned afterwards that no sooner
had the Mormons left De Witt than Joseph
Hood called the Mob together and made
a speech ^{to} them saying they must hasten
to assist their friends in Davies County
The lane sales he said you coming on

and if they could get the Mormons
 driven out they could get all the land
~~they had~~ entitled to pre-emption ^{and that}
 they must hasten to Daviess, ^{County} in order
 to accomplish that object may they
 succeed in driving them out they
 could get all the lands back again except
 as all the pay they had received for them
 He told them that they run no risk
 from the authorities for they had full
 proof that the authorities would not
 assist the Mormons and they might
 as well take the property from ^{them} as not
 and accordingly the whole robber
 - gang started for Daviess County taking
 with them their canon In the mean
 time one Cornelius Gillum was engaged
 in raising a mob in Platt county to help
 Hoads in his effort to drive the Mormons
 from from ^{that} Platt and Clinton ^{county} for the
 purpose taking their property by Joseph
 Smith arrival in Caldwell he was

inform'd by General Doniphan
of Clay County that a company of Mo'b's
eight hundred strong were marching
towards a settlement of the Mormons in
Daviess County He had orders sent
out to one of the officers to raise a force and
March immediately to what he call'd
Night's Town and defend the Mormons
from the attacks of the mob until
he was able to raise the Militia in
his county and adjoining counties
to put them down A small company
of Militia who were on the route to Daviess
County and who had passed through
Fair West he ordered back again
stating that they soon met not to be depended
upon as they soon despos'd to help
the mob The trouble seemed to
grow worse in stead of better and
the Mormons had to be continually
on their guard at the town of Fair
West was guarded night and day

And every thing was done to be
prepared for an attack ^{at any time} either night
or day all business was suspended
and men were marching and drilling
every day so as to be prepared for every
and all emergencies and the roll
of the drum was constantly heard on
the streets The mob was constantly
driving men and women from
their homes on the 18th of Oct Anges
M Smith the wife of Don Carlos Smith
~~who was~~ a brother of Joseph Smith who
was at that time in the State of Tennessee
was driven from her house which
had been plundered and burned by the
mob she having traveled three
miles carrying her two helpless
children and having to wade grand
River to get ^{to} a place of safety There were
very many such occurrences happening
in various places when ever they
~~the Mormon Church~~ ~~the Mormon Church~~

found a Member of the Mormon Church living who was not protected and unable to defend themselves. In the Month of October 1838 There was a small settlement of the Mormon Church at what was called Hauns Mill there being several families who had been living there about a year prior to the commencement of the persecutions by the Missouri Mob.

People came from far and near to the mill for the purpose of getting their grain ground. There been living in peace not having had any trouble with the Missourians when they received word that a Missouri Mob was coming to destroy the mill ~~at the same time~~. Besides Mormons there were a number of emigrants awaiting the cessation of hostilities before proceeding on their journey. It had been agreed between the Mormons and Missourians of that locality that they would not molest each other but

of this Event Bancroft writes—
 Mean while was being matured the bloody
 tragedy which accrued on the 30 of October
 near Hauns Mill on Shoal Creek
 about twenty miles below Far West
 besides the Mormons living there were
 a number of emigrants, ~~on their~~ ^{avating} from the
 -y the cessation of hostilities began
 proceeding on their journey It had been
 a grud between the Mormons and the
 Missourians of that locality that they
 would not molest each other but live
 together in peace But the men of Caldwell
 and Daviess counties resolved that home
 it was Suddenly and with warning on
 the day above mentioned maintained
 and to the number of two hundred and
 forty they fell upon the stated settlement
 While the men were at their work out doors
 the women in the houses and the children
 playing about the yards the crack of a
 hundred rifles was heard and before

the firing ceased eighteen of these unoffending people were stretched dead upon the ground while many were wounded I will not enter upon the sickening details which are copious and fully proven suffice it to say that never in savage ~~life~~^{warfare} or other was there perpetrated an act more dastardly and brutal. And it was openly boasted by the men of Massacre that it was no worse to shoot a Mormon than to shoot an Indian and killing Indians was no worse than killing wild beasts Bancroft's History of Wyo p 128

I will only in this connection mention one or two of the horrible details of this bloody affair The mob was lead by the notorious and blood thirsty Schaudire Colonels Jennings & William Reynolds a Livingston County man kill a little boy named Sardus Smith ten years of age they had him found under the boulders in the blacksmith shop ^{word} Roekane saying etc

to him this cruel and blood thirsty monster placed his gun almost against his head and face blaring his trains over his little brother who was by his side under the belfry his brother was also wounded in the hip but got well and this monster afterward boasted of this atrocious deed to one Charles Ross an other and summa to rejoice that he had killed a little mormon boy Thomas Mc Bride was an old soldier of the revolution he was wounded and lying helpless on the ground his gun was by his side a brutal man by the name of Rodgers came up to him and finding his gun was loaded deliberately picked it up and discharged it into the old mans breast he then hacked the old veterans body with a corn knife until it was frightfully maimed Reorganized church history Vol 7 page 242

This Massacre at Hauns Mill is one
the most cowardly and

blood thirsty trans actions that has
 been perpetrated in Modern times no
 effort on the part of the Authorities
 of Missouri to bring the Schoundrels
 to Justice which is a lasting disgrace
 to the state of Missouri after the
 Massacre at Hauns Mill great
 Confusion exists among the Mormons
 at Far West they did not know what
 to do they were being attacked on all
 sides till of the Mormons living out
 side of any settlement were worked
 and their property taken from them
 and often their lives ~~were taken~~ while
 in this condition Governor Boggs of the
 State of Missouri issued his order
 on the 27th day of October 1838 to General
 Lucas to proceed to Far West with the
 Troops under his command and sternly
 make orders the Mormons from the
 state on the 30 of October a large
 Company of armed soldiers was sent

Approaching the town of Far West they
Numbered about three thousand it was
in the afternoon of the day when they
Came in sight of the town. There were
at this time about three hundred men
in the town of this number about two
thirds of these were armed with guns
the rest had axes spears and clubs.
They came in about two miles and
a half of the town and camped on
what was called Jordan Creek for
the night all was now commotion and
excitement Joseph ^{Smith} gathered about
one hundred men with their guns
and marched down towards the
Camp of the Missourians to the east
side of the village and then stopped for
some time in order to examine the
situation no more was made by the
Missourians to enter the town that
day that night the Mormons barricaded
the town as best they could the women

and children
 were placed in various houses for
 safety the chamber of Sidney Ryerson
 house was filled with women and
 children and there they remained over
 night while the men and all the boys
 that were able to do military duty
 were on guard or else helping to build
 breast works around the town no attack
 was made on the town that night
 the next morning Seymour Brownson
 who had the command of the Mormons
 came running into town calling upon
 every man to his post as the Missourians
 were approaching the town
 at this call the men and boys hurried
 down to the breast works prepared
 to fight for their lives and liberty
 for well they knew they wanted peace
 no quarter at the hands of that
 Missouri mob and concluded it
 better to lose their lives as dearly
 as possible while the women and children

own out of the houses watching ^{with} Standard
 faces the result. The Missourians
 after coming within a half a mile
 of the breastworks whiled around
 and returned to their camping ground
 There was no further trouble that day
 the Missourians did not make any
 further ^{garage} that day on the next day they
 did the same thing over and the Mormons
 prepared to meet them at the breastwo-
 rks and repeated the same maneuver
 the next day What the object they had
 in doing this we never knew unless it
 was to get the Mormons to fire on them
 when they would have an excuse to
 commence the massacre of elimination
 agreeable to the order of the infernals
 Governor Boggs who gives order to exter-
 inate the Mormons or drive them from
 the state has shown himself as devoid
 of humanity as the wild beasts of the
 forest In 1842 he got flat while setting

in his house at Jefferson City and
it was supposed that a Mormon shot
him of this I know nothing only by hear
say but I was very much pleased
when we got news at St. Louis
that he had been shot and the
only regret I had ^{was} that the shot had
not killed him such a man was
insipit to lie and deserve the punis
hment he received he was for
his brutality ^{and was} a disgrace to the State
of Missouri he had refused to listen
to the pleadings of the Mormons for protec
-on but believed or pretended to believe
every story that was told him by
the Massacred Missouri Mob and
was willing they should shoot
the Mormons down where ever
they could find them But he
got a little punishment for his
trutal conduct and he deserved
a good deal more and if he had not

gou to California he might have got it
but I will let him rest as I haue heard
he is dead which is a sorre ^{of} gratification
to me The Missourians after marching
up and going back for three times
they sent a flag of truce and some
of the Mormons went out to meet it
They said they wanted to see some
of the head men of the Church and
wished them to call and see them
they would be treated kindly if they would
Come into their camp This they told to
Colonel Hunter and he informed Joseph
Smith Sidney Rigdon and others and
Joseph Smith Sidney Rigdon Parley P
Pratt George W Robinson went into their
Camp and as soon as they got there ~~were~~

They were immediately made prisoners
 of war and were treated with the utmost
 contempt. The officers would not ^{talk} with
 them and the soldiers insulted them
 in the evening they had to lie down
 on the ground surrounded by a strong
 guard. The next morning after
 the leaders of the church had gone
 into the Missourians Camp and had
 been made prisoners of war. The
 Missourians marched then whole force
 around the town and men came into
 town and took possession of all
 the guns they could find. They
 visited every house so to make
 sure they had got them all and
 after leaving a guard in the town
 the rest went back to camp and
 Hyrum Smith and Amasa Lyman
 were brought into camp. Then they
 held a court martial and sentenced
 them all to be shot the next morning.

on the public square as an example
to the Mormons. But the execution of the
Court Martial was presented by General
Doniphan who said it was nothing
but murder and he would have
nothing to do with it and if they
persisted in executing these men
he should order his brigade to march
in the morning and also informed
General Lucas he should hold him
personally responsible before the law
for the act. Lucas had ordered General
Doniphan to execute the sentence which
he refused to do. This act on the
part of General Doniphan caused a
halt in the proceedings and the
prisoners were not executed after
Lucas did not succeed in having
the prisoners ^{shot} ~~executed~~. They concluded to take
them away ^{into} Clay County. They were
taken by the Missourians into the
~~forrest~~ ^{forrest} and into the public square

And were then permitted to go and bid
 their families good by My Father Sidney
 Rigaon was under guard a permitted
 to see his family The house was filled
 with brutal-looking men well armed
 and ~~there~~^{one} with a gun, their faces looked
 on the sun that was there being enacted
 such Contempt Here was a father bidding
 his wife and children as he thought
 a last farewell before being taken to Clay
 County for execution And these brutal
 men seemed to take pleasure in viewing
 this transaction But only a few moments
 were permitted for him and My Brother
~~Roger~~^{John} to bid their families farewell When they
 were put into a lumber wagon and
 were soon out of sight After they
 reached Richmond Clay County they were
 again sentenced to be shot But what
 prevented this execution I never knew
 but it was stopped from some cause
~~and they were taken to Liberty and put~~

and after living to run from one
County to another for some
length of time Joseph Smith Hyrum
Smith Lyman Hight Alexander McRae
Caleb Baldwin and Sidney Rigdon

29th day of November 1838 Sent to Liberty,^{Jail}
Clay County Missouri where they
remained ^{about} thru months while they
were incarcerated in the jail at Liberty
Myself and Mother Joseph Smith
and his Mother went to Liberty
to visit them when we found them all
well but very anxious to get at liberty
when they were first put into jail it
being made of logs they were confined
in the basement and were not very well
treated nor cared for and it was a
gloomy place but after aton the factor
summed to jail sorry for them and brought
them up stairs and there is when we
found them the factor summed to treat
them ^{wire} and talk to them kindly their

for it seemed to be greater than the only suffering
 they had was the confinement we remained
 all with them for two days then bid them
 farewell and returned home to Hardest
 On the 27th day of January a writ of habeas
 corpus was issued aet of the court at
 Liberty and served ~~there~~ on the 28th
 January 1839 when after quite a trial
 Sidney ^{Rigdon} was liberated on bail on the
 other man remained in jail without
 bail ~~Rigdon left the jail on the 5th day~~
~~of March 1839~~ Sidney Rigdon making a
 plea in his own behalf Rigdon
 did not dare to leave the jail the day
 he was admitted to bail as he was
 afraid of his life he therefore returned
 to jail with the rest of the prisoners
 and remained some eight days before
 he dare make the attempt to leave
 on the evening of the 5th day of March 1839
 a carriage was drawn up near the jail
 in the jailer's gallery to aid Rigdon to get

away without its being known to any
one out side got up a scuffle with
Rigan and got to the door and
Manage to Slipp out without being
seen he got out the carriage with his
wife who was then and a Driver and
it being dark they started for the
~~Mississippi River~~ riding a short
distance in the carriage they over
took a French just out side of
the Village of Liberty riding one horse
and leading an other all saddled
an bridled Rigan bidding his
wife go on by mounted the
other horse and he and his friend
started for the Mississippi River
his wife left immediately for Fort Kent
gitting the family ready as soon
as possible started at midnight
for Quincy Illinois expecting to meet
her husband some where on the way
We road all that night got some

breakfast at a friend's house
A little after daylight the next morning
after resting and feeding our team
we again continued on our way till
dark when we stopped at an
old Missourian's house intending
to remain over night the driver of
our wagon was out some little
time after dark and saw Sidney
Rigdon and his friends pass by he
recognized him and after a whispering
conversation passed on the man to tell
what he had seen and after supper
of the old Missourian at whose house
we were stopping we hitched up
the horses to the wagon and started
after driving about a mile Sidney
Rigdon came out of a little grove of
trees and met his family a few
men when there was a general
time of visiting a few moments only
spent for congratulations Rigdon

got into the wagon and his son Sidney
~~Mainteed~~ the horse and we continued
our journey. Sidney Rigaon and his
friend after leaving Liberty were
obliged to ride night and lay by
daytimes and in this way this
family soon got to over take him
on the road. We found a place for Sidney
Rigaon in the hind part of the wagon which
was covered and had a curtain drawn
forward so that no one looking into
the wagon could see him and at
night he would remain in the wagon
till we were ready to go to bed and
then would come and lay down and have
a sleep. Some of the time we stopped at
some farm house and at other times
would camp out and in this way
we reached the Missouri River. Then
there two ferries across this river
we were intending to cross at what
was called the upper ferry but just

before we reached the road that
 would take us to the upper ferry
 we met a man driving a team of
 horses hitched to a light wagon
 who asked us which ferry we
 were going to cross the river the
 man driving said at the upper at
 this he began to swear he called the
 ferryman at the upper ferry ^{the biggest} ~~all the~~
 I heard all in the world and said he
 would rather pay our fare up than
 to have us go to that ferry as he told me
 my Father told the driver to go to the
 lower ferry which we did after we
 got to Quincy Illinois we saw a man
 who said there were a lot of Missourians
 at the upper ferry who were watching
 for Sidney Ryan and had we ~~had~~
 gone there they would have killed
 him if this story was true we were
 lucky in meeting the man who insisted
 we should cross the river at the lower

lower Ferry we continued on
 our journey without meeting any
 bad luck and arrived at the
 Mississippi River about dark
 Sidney Rigdon ^{was} afraid to remain
 on the Missouri ^{side} till morning so
 he got two men who had a canoe
 and they took him across when
 he was free from his persecutors
 and when he landed rest in peace
 the next morning his family
 crossed the river and they remained
 at Quincy for some four weeks
 the next evening Sidney Rigdon at
 the request of the inhabitants spoke
 to them in the Court House to a large
 audience the inhabitants of Quincy
 treated the Mormons who were there
 very kindly and sympathized with
 them in their afflictions after remaining
 at Quincy about four weeks
 Sidney ^{Rigdon} took his family to what was

then Callice began to Prairie about
 forty miles from Quincy and with
 George W Robinson rented a farm
 for one year and commenced to put
 in a crop when they heard of a Doctor
 Gallon who had a small town
 on the Mississippi called Commerce
 this was about fifty miles up
 the river from Quincy and Sidney
 Rigdon leaving Robinson on the
 farm he took a horse and went to
 see Gallon who wanted to sell out
 his place Gallon had been an
 Indian agent he had a beautiful
 place on the banks of the river a stone
 house and nicely shaded with locust
 trees and considerable land lying back
 it on the flats Sidney Rigdon bought
 out Gallon ^{in the Spring of 1839} and got immediate possession
 he wrote to Robinson what he had done
 and a Mr Herrick one of the Mormons
 desirous of message with his

family came out to begin their
 prairie looking for a place to
 stop and Roberson let them have
 the farm that he and Ryerson had
 rented and took the family and
 went to Gallons after Sidney Ryerson
 had been there some two or three
 months Joseph Smith in the other
 Mormon prisoners succeeded in
 getting away from the guard
 that were taking them from liberty
 jail to Daviess County for trial on
 a charge of killing the guards being
 drunk at the time and did not
 care if these prisoners did escape
 the prisoners took five horses and
 started for Quincy Illinois when
 they all arrived safe and sound
 Joseph Smith and his brother
 Hyram and three or four others
 hearing that Sidney Ryerson and
 Roberson were at Commerce

Came to see them being pleased with the
 location Joseph Smith purchased of one
 Mr White his farm about one half
 mile below the premises of Rigdon and
 Robinson and he and his brother Hyram
 soon thereafter moved their families there.
 The members of the Mormon Church being
 informed of this fact those who were
 able to come to Commerce did so at
 once and from that time on the town
 of Commerce increased rapidly and
 it became the gathering place for
 the Mormon Church. In April 1840
 George W Robinson was appointed Postmaster
 and the name of Commerce was changed
 to that of it's owner Robinson giving it the
 name it is a Hebrew term signifying
 a beautiful place in 1841 a city
 charter was granted and thus
 came the commencement of the famous
 famea city of tomoor

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Chapter 4th

The City of St. Louis was a very unhealthy place there were several large swamps near and in the town the drinking water was bad and during the first three years fevers and ague and fevers were very prevalent especially during the summer months and for a time it seemed that most everyone was sick and great numbers died Sidney Rigdon being of a bilious temperament was sick most of the time while he remained at St. Louis for weeks at a time he would not be able to leave his bed he was however not able to take a very active part in the management of the Mormon Church some times he would be able to be around and at such times he would on Sundays preach to the people and usually on such occasions would have a large congregation to hear him in 1841 the St. Louis Legion

was formed and Joseph Smith
 Commissioner Lieutenant General and
 John C Bennett Major General which
 Legion was equipped by the State of
 Illinois on February 1841 the first
 election under the new charter was
 held which resulted in the election
 of John C Bennett Major Daniels H
 Wells William Marks Samuel W
 Smith and A N Whitney Alderman
 Joseph Smith Hiram Smith Sidney
 Rigdon C C Rich J T Bennett Wilson Low
 D C Smith J P Grun and Vinson Knight
 Candidates November began her
 career under a city government and
 in 1844 it was the largest city
 in the state of Illinois and the mom
 -ans were able to elect every officer
 in the County of Hancock

~~The City of Alton continued to grow and
 various troubles arose with the church
 among ^{the} members
 among ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~ in regard to the tithes~~

The Corner Stones of the Nauvoo
 Temple were laid on the 6th day of April
 1841 On May 2 1841 Hon Stephen A Douglas
 and Cyrus Walker Visited Nauvoo and
 addressed the citizens which address
 were very complimentary to the people
 of Nauvoo About the year of 1842
 the doctrine of spiritual wives began
 to be talked about ~~about~~ it was
 a secret order which consisted in sealing
 women to men for Eternity this created
 some surprise and a great deal
 of talk among the members of the church
 the object of the order was to obtain
 salvation in the Kingdom of God
 There were few who knew anything
 about it and after a short time it
 was reported it was sealing women
 to men for time and Eternity this was
 denied Men high up in the church
 said it was a slander on the
 Church as no such ~~doctrine~~ was taught

was taught nor practiced but all
the Anials that were made did not
quiet the matter it continued to be a subject
of conversation among a large portion
of the Members of the Church but
no Member of the Church was
faend to he would admit
that such a doctrine was taught
some time in the year of 1848 my
sister Nancy Rigaon a young
woman about 25 years old attended
Church at Saco on Sunday at the
Conclusion of the Services She was
invited by an old ^{Lady} friend of hers
~~the family~~ to go home with her
at which she did after they
had been there a little while she
began to talk to Nancy Rigaon of
her doctrine of Polygamy She
told Nancy that it was a new
doctrine and was a great surprise
to ^{her} when she heard of it but it was

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a going to become the great doctrine
of the Mormon Church and she believed
it and great exaltation would come to those
who receive and embrace it while
they were talking Joseph Smith came
to the house whether his visit ^{had} ~~had~~
been arranged by him and the
friends at whose house she had
gone I know not but after Smith
had been there for some little time he
proposed to Nancy Rigdon that she
become his spiritual wife and be
sealed to him for eternity promising
her great exaltation in the world to
come. This proposal she resented
and bitterly refused and soon left
the house and went home and
told her Father and Mother what
had taken place. Her father
and mother were very indignant
at Joseph Smith to think he
should make such a proposal

to their daughter and the matter was
 talked about by the family and it got
 noise about the city and caused
 considerable talk among the neighbors
 and acquaintances of the Region
 family so much was said about it
 that Joseph Smith came to Ringers
 hall and mentioned the subject
 and attempted to deny it Nancy
 was not in the room at the time but
 was in an adjoining room and
 heard what Smith had said her
 Sister Mrs Geo N Robinson was in
 the room at the time and her
 Mother and an other woman
 whose name I do not recollect Nancy
 was one of those excitable women and
 she went into the room and said
 Joseph Smith ^{is not true} you are ~~telling me~~
 which ^{you did} make such a proposition
 to me, ^{and a young woman} the person ~~that less than~~
~~will tell Nancy as you not offered~~

to call the Lord's ~~answering~~ ~~answering~~
 said No she replied I am not for he
 does lie and he knowed it Rigdon
 attempted after hearing what was
 said to go into the room where Smith
 was but was stopped by his wife
 and the other women they thought
 it would be better for him to stay
 out Smith soon went away
 Rigdon did not say much only
 to those present that Smith could
 never be sealed to one of his
 daughters without his consent as
 he did not believe in the doctrine
 and was very angry at Joseph Smith
 for making such a proposal to
 his daughter The matter rested here
 for a time Some little time after this
 Samuel James a prominent Member
 of the Mormon Church who resided
 at Lakewood about Twenty five miles
 from itausoo and who had joined

the church at Kirtland by
 being a coalescer of Sidney Rigdon
 and who had heard a considerable
 about the doctrine of Polygamy
 being taught at Nauvoo and had
 come thence on purpose to find out if
 such a doctrine was taught and he
 went to see Joseph Smith he told
 him what he had come for and
 wanted to know if it was true not
 saying whether he should embrace
 it or not but he wanted to just
 find out if such a doctrine was
 taught and then he would investigate
 it and determine what he should
 do after some conversation Smith
 thinking he was all right told
 James that such a doctrine was
^{taught} and it was true and said further
 that he had approached Nancy
 Rigdon and asked her to become
 his spiritual wife and she had

to go and slab it This Story James told to my Father Sidney Rigdon at his home at Newbern I did not hear James tell it but heard my Father tell it and he got it from Samuel James I also heard Ebenezer Robinson a very prominent Mormon who joined the church at Kirtland Ohio who was a printer by trade and was with Mormons through ^{all} the troubles at Far West Missouri and one of the leading men at Newbern say that Joseph Smith taught him the doctrine of Polygamy On the month of June 1844 several members of the Mormon Church were expelled for apostasy and on June 7th 1844 a paper called the Standard & poster of which the Higbys and several were interested made its appearance which the Mormons claimed contained much that was of a scandalous character and also offends against the character of the church on the 10th day of June 1844 the city council declared the poster a nuisance and ordered the Mayor Joseph Smith to have the establishment removed without

delay the mayor issued the order to the Mars
 hall John P. Green who with a posse proceeded
 to the office of the Expositor and destroyed it by brann-
 ing the press and throwing the type and papers
 and fixtures into the street I have now in my
 possession a number of the various Expositor
 ragged and yellowed with age which was picked
 up at the back of the Expositor's printing office
 by John Snyder now a resident of Salt
 Lake City on the morning of June 11th 1844
 there being quite a number of them lying on
 the ground which had escaped destruction
 the night before he took one copy and
 carried it home and has had it in his
 possession from that time to the present
 I borrowed it of him Sept 11 1900 at Salt Lake
 City John Snyder was a school mate of mine
 at Haussor and was living there with his
 parents at the time I left Haussor with
 my Father June 1844 some little time after
 the destruction of the Expositor the copy
 bears date June 7th 1844 published an

William Low Charles Louis Francis McWiggin
 Chauncy L Hegbin Robert D Foster and Charles
 A Foster In which I find the following affidavits
 which I copy in full

Affidavits

I hereby certify that Hyram Smith did (in his office) read to me a certain document which he said was a revelation from God he said he that he was with Joseph when it was received He afterwards gave me the document to read and I took it to my house and read it and showed it to my wife and returned it next day The revelation (so called) authorized certain men to have more wives than one at a time in this world and in the world to come It said this and commanded Joseph to enter into the law has the law And also that he should administer to others Several other items were in the revelation supporting the above doctrine

William Low

State of Illinois }

Hancock County } I Robert D Foster Certify that
 the above Certificate was sworn to before me

as true in substance this fourth day of May A.D.
1844

Robert D Foster J.P.

I Certify that I read the resolution referred
to in the above affidavit of my Husband it
sustained in strong terms the doctrine of more
wives than ^{one} at a time in this world and with
out it authorized some to have to the number
of ten and set forth that those women who would
not allow their husbands to have more wives
than one should be under Condemnation by
God

Jane Laid

Sworn and subscribed before me this
fourth day of May A.D. 1844

Robert D Foster J.P.

To all whom it may concern

Forasmuch as the public mind hath been
much agitated by a course of procedure with
Church of Jesus Christ of Latter day Saints
by a number of persons declaring against certain
doctrines and practices therein among whom

I am one) it is but meet that I shew you
 my reasons at least in part as a cause that
 hath led me to declare myself. In the latter part
 of the summer 1843 the Patriarch Hyrum Smith
 did in the High Council of which I was a
 member introduce what he said was a
 revelation given through the Prophet that
 the said Hyrum Smith did essay to read
 the said revelation in the said Council that
 according to his reading there was contained
 the following doctrines 1st the sealing up
 of persons to Eternal life against all sins
 save that of shedding innocent blood or of
 consenting thereto 2nd the doctrine of a plurality
 of wives or marrying Virgins that David and
 Solomon had many wives yet with this they
 sinned not save in the matter of Uriah. This
 revelation with other evidences that the
 aforesaid heresies were taught and practiced
 in the Church determined me to leave the
 office of First Counsellor to the president
 of the Church at it auoso usomuch as I

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do not teach or administer such laws
And further deponent saith not

Austin Cowles

State of Illinois)

Hancock County^{for} To all whom it may
concern I hereby certify that the above
Certificate was sworn and subscribed
before me this fourth day of May 1844

Robert D Foster J.P.

The parties whose names are subscribed
to the above affidavit were well known
to me in my bayhorse atkausoo.

William Law and his wife were considered
among the best society in the city
of Atkausoo William was once Second
Counselor to Joseph Smith And Austin
Cowles was an old Member of the
Mormon Church and a man of good
standing and character in the Commu-
nity at Atkausoo and was regarded
by all^{who knew him} as an upright and honest
man And the above affidavit an

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genuine there can be no doubt of
their truth After the meeting of Joseph
Smith with Sidney Rigdon at his
father's house there was a bad
feeling existing between Joseph
Smith and Sidney Rigdon they
did not often meet although they
lived within a few rods of each
other they did not seem to be
in very friendly terms after ~~some~~
this state of things had continued
for some time Joseph Smith at
a meeting of the church on ^a Sunday
Sidney ^{Rigdon} not being present stated
to the congregation then assembled
that he had been with Sidney
Rigdon ^{misconduct} for a long time and did not
feel as he could stand it much
longer and wished to know what the
congregation thought about it and
if they thought he ought to be cut
off from the church to make it

manifest by raising the right hand
and it was said every hand was
raised and Smith said good some
days come from the church and told me
My father had been cut off from
the church and I went and told my
father what I had heard he
remarked he did not know what
they had done but they could
do as they pleased but this vote
of the congregation was never carried
out It seems Hiram Smith
did not think as Joseph his
brother did he said to him that
Sidney Rigdon had done more
to establish the Mormon Church
on the earth than any one man
that was a member of it and he
did not think it was right or
proper to cut him off from the
Church no matter what were
the differences then & it is now between

him and Sidney Rigaon and he
 was apposse^{to his bung}e, dismissed from
 the Church and his Council
 prevailed and he was not dismissed
 from the Church some little time
 after this Joseph one morning
 came to Sidney Rigaon house and
 was crying and he asked Sidney
 Rigaon forgiveness for all he had
 said and done against him and
 shook hands with him and his
 family and wanted to settle all
 differences that had existed between
 them and hopefully as Brothers
 of the Church should live together
 and be to each other the same old friends
 they have been in the past Rigaon
 grasped his hand and with tears in
 his eyes and all matters of difference
 was settled and shook hands with
 the whole family that were present
 and among the rest many a good

friends from that time. The next
 Sunday after their reconciliation Rigaon
 and Smith were at church (I will
 here state that Rigaon was postmaster
 of Stowood and had been ever since
 1842. Johnson having ^{resigned} ~~gone to leave~~
~~at Layhope~~ and Rigaon was appointed
 in his place). Smith said to the
 congregation if there was anyone
 who had anything to say against
 Sidney Rigaon to say it then as
 they had voted to cut him off from
 the Church he would like to know
 what they had against him. There
 was only one man got up whose
 name I will not mention here and
 he said that he had frequently
 gone to the Post Office for a letter
 but did not get one and Sidney
 Rigaon could not even tell him
 when he would get one and
 sat down this was so ridiculous

That the whole audience burst into
 laughter and that was the end of the
 Matter Sidney Rigdon, continued to leave
 on tears of friendship with Joseph up
 to June 1844 when Joseph Smith con-
 curred to send him ^{App. Ebenezer Robinson} across to Pittsburgh
 Pa Rigdon took charge of the church
 there and Robinson to publish a paper
 in the interest of the Mormon Church
 On or about the 15th day of June 1844
 Sidney with his family and Ebenezer
 Robinson and his wife left Nauvoo
 on the steamer Osprey for Pittsburgh
 Joseph Smith and a mate many
 of the prominent ^{Mumpus & the church} came to the boat
 to bid them good bye and the day
 after Rigdon reached Pittsburgh
 Joseph Smith and Hyram his brother
 were ~~sent to death~~ by a mob while
~~being prisoners~~ at Corinthian Jail
 As soon as Rigdon had a ^{by request of his friends} opportunity
 of Joseph he returned to Nauvoo

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Sidney Rigdon on his return to
~~Kansas~~ Kansas the Church ~~was~~
^{much} in confusion and doubt as to who
were the guardians of the Church
William Law who was Joseph Smith
2nd counselor had been cut off from
the Church Sidney Rigdon was
the only one remaining and he claimed
that he was the guardian of the
Church Brigham Young and the
Council of the Twelve claimed that
they had the right to lead the
Church Rigdon claimed that the
Twelve had no such right they
only could claim such authority
in the absence of ~~All~~ of the first
presidency and as he was then
it was his right and not the
Twelve apostles ^{special} meeting was
called on the 8th of August 1844
~~President~~ Brigham Young called
the meeting to order in being the

the president of the Quorum of the Twelve
 Elder Phelps opened the Meeting with
 prayer and then Brigham Young ~~then~~
 proceeded to speak and gave his views
 of the present situation of the Church he
 was followed by Elders Amasa Lyman
 and P P Pratt who held to the same views
 that Brigham Young did that it was
 the duty of the Twelve to lead the Church
 Elder Brigham Young again resumed
 speaking saying if ~~you want~~ ^{Elder} Brigham
 is your Challice manifest it if the
 Twelve to the New Council save to
 finish the great work laid out by
 our departed prophet say so and do
 not break your covenant by murmuring
 hereafter When this was said and
 Rigdon had refused to have his name
 voted for as a spokesman or guardian
 the following vote was taken All
 in favor of supporting the Twelve in
 their calling (Every Quorum man and woman)

signify it by the uplifted hand the vote
 was unanimous. The next day the Presi-
 tector should select and appoint two
 bishops to act as trustees for the church
 according to law Sidney Rigdon
 did not agree with the protector to have
 the leadership of the church and
 claimed that Brigham had no right
 to act as president of the
 Church He had received at the hands
 of Joseph Smith an ordination
 higher than that of Brigham Young
 or any member of the protector he was
 the first counselor to Joseph Smith
 and he was the rightfully guardian
 of the church according to the church
 Law and he could not and would
 submit to acknowledge Brigham
 Young as ^{its President} ~~the President of the church~~
 he then ^{retired} drew from the church
 and ^{retired} to his home in Pittsburgh
 He then ~~presided over the church~~

Sidney Rigdon was not a leader
of men having no talents in that
direction he caused little could
interest an audience with
his eloquence but needed one
to control and direct him & I think
~~the~~ the Mormon church at St. Louis
after the death of Joseph Smith
made no mistake in placing Brigham
Young at the head of the church
he was the right man in the right
place if Sidney Rigdon had been
chosen to take that position the church
would have tottered and fallen.
to the ground years ago Brigham
Young was a born leader of men
and it was by his courage efforts that
the church was kept together. It
required a man of great courage
to lead the church whose resources

were limited ~~to~~^{from} from town
through the state of Iowa to Council
Bluff ~~the~~^{on the banks of} Missouri River from
thence across the great Plains
of Nebraska unbroken by wild beasts
and savage men across the Rocky
Mountains into the great valley
of Salt Lake but he had the
courage to accomplish it and the
settlement of the Mormon church
in their mountain home was a
great benefit to the latter day
Saints ~~as well~~ & also to the Native
at large and Brigham Young
in my opinion was the only member of
the Mormon church at that time
who could have done it ~~and~~
he has fully gained the name of
the great pioneer of the west

The little church at Pittsburgh heard
that Sidney Rigdon was the rightful
leader of the church according to the
Mormon law took them he organi-
zed a new church and began
to preach the old Mormon doctrine
as taught at Kirtland Ohio Ebenezer
Roberson published a paper in the
interest of the church at Pittsburgh
in which it denounced Polygamy
as a false doctrine contrary to the
teaching of the Book of Mormon
which was the foundation of the Morm-
on ^{religion} Church and contrary to the laws
of Civilization Rigdon ~~to the~~ ~~it~~
~~of course it matter from what or who~~
~~it came whether from prophet or~~
~~revelator or an angel from heaven~~
~~it was a false doctrine and should~~
~~be rejected~~ He continued to preache
over the church at Pittsburgh for
a time with considerable success

1874

but he became too arbitrary in his government and was too visionary in his teachings and the members began to decline until there was but a few left in the Church at Pittsburgh.

At a conference held there ^{they} purchased a farm for a gathering place near Green castle in Cumberland Valley and made one payment on it but failed to make the second and the farm passed back again into the hands of the Vendor Rigaon with a few followers as went there with his family in the fall of 1846 held a conference in which they expected to receive the endorsement from on high but failed to get it. His few followers became disheartened and did not believe their object would be accomplished and went away. Rigaon went to his son-in-laws George H. Robinson who resided ^{opp a farm} in ~~the~~ ^x

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in Cuba Allegany County N Y
He remained there a short time and
removed from there to the town of
Friendship ten miles East of Cuba
and there he lived until his death
in 1876 being nearly 84 years of age
He was regarded by all who became
acquainted with him as a man of Education
~~above ability~~ ability and Education but
one who had spent the best years of his
life in teaching a false ~~doctrine~~
religion and by some of those who knew him the
author of the Book of Mormon he was
often requested to preach ^{and} always refused
With one exception he consented to address
the residence of Jackson Hole at
a School House in the district in which
he lived and on the ~~for the lecture~~ evening the house
was crowded with people who came
out of curiosity I can't not remember
the text but it was when Pharaoh
got to the bottom of the Pit he broke a and

Saw all the Kings of the Earth there
 and was comforted He spoke to the
 Congregation perhaps an hour or more
 and when he had finished they all
 came to the conclusion that he could
 preach no matter what ^{else} could be said
 against him He had but few adver-
 tisements sometimes would attend
 some of the Churches in the town on
 the Sabbath but never had much
 to say ^{about} the religion they taught he
 seemed to wish to be alone to commu-
 nicate with his thoughts and for a day or
 so would hardly speak to any one
 seemed to be oblivious to all going
 on around him He studied geol-
 ogy and occasionally lectured upon
 that science and would ^{on certain occasions} deliver an
 Address to the students of the Freemasonry
 Academy was a very desrated Mason
 and was a regular attendant at the
 Masonic Lodge of that place and

was frequently called upon to speak
 on ~~the~~ public occasions of the order
 was also an Odd fellow and used
 to mix with them frequently and
 sometimes would speak on political
 questions during the presidential
 campaigns was always a democrat
 in politics the first vote he ever
 cast was for the democrats and
 the last vote at the age of 83 was
 also for the democratic party would
 have nothing to say on religious
 subjects unless interrogated and
 this was done and not spoken in
 the defense of his religion never
 denied the Mormon faith and died
 a firm believer in the old Mormon
 doctrine believing the Book of Morm
 on was a revelation from God
 and died with a hope of a glorious
 immortality beyond the grave ~~and~~
~~With this I will close herewith~~
^{the present}

In the year of 1863 I went to what was then
 Idaho territory in search of health
 and in the fall I came to Salt Lake city
 as I was in very poor health and did
 not think I could endure the hardsh-
 ips of the winter in that country I remained
 during the winter and had many opportu-
 nities to observe the workings of the
 practice of polygamy among the Mormon
 Church I did not see much religion
 among them they did not preach
 religion at their meetings they seemed
 to be a business meeting in stead of
 a religious one. The talk was business
 mostly I never heard any one who
 had call upon to make any
 remarks on the Sabbath day but
 what was about business drawing
 wood from the canyon or about farming
 some few missionaries who had
 returned from their missions made

give their experiences while away on
their mission but I never heard a
Adetemal discourse preached which
during the winter no texts were taken
and polygamy seemed to me to be
the stock in trade as far as religion
was concerned and I made up my
mind from what I saw at
Salt Lake that they had none of
the old religion as taught in Kirtland
Ohio left it was something new
and I came to the conclusion that the
Book of Mormon was a fraud
and I said to myself if I should ever
live to get home and my father
Sidney Rigdon was alive I would
try and find out what he knew
of the origin of the Book of Mormon
although he had never told but one
story about it and that was Farley
P Pratt and Clever Parody presented

him with a barn at Salem of that booth
 in the year of 1830 while he was preaching
 Abolitionism at Minto Ohio. The full
 particulars of his interview with Pratt
 and Connelly I have given in a former
 chapter in this ~~Book~~^{Book} (and I will not again
 repeat it here). But what I do at
 this and the fact that Sidney Rigdon
 had been charged with writing the
 book I became quite suspicious and
 concluded I should make an investiga-
 -tion for my own satisfaction and
 find out if I could if he had all of
 these years been deceiving his family
 and the world by telling that which
 was not true and I was in earnest
 about it if Sidney Rigdon my father
 had thrown his wife away by telling
 a falsehood and bringing sorrow and
 disgrace upon his family & wanted
 to know it and was determined to find

act the facts no matter what the
Consequences might be. I reached home
in the fall of 1865 found my Father
in good health and was very much
pleased to see me. As he had not
heard anything from me for some
time, I was afraid that I had been
killed by the Indians. Shortly after
I had arrived at home I went to
my Father's room, and he was then
and alone, and now was the time for
me to commence my inquiries in
regard to origin of the book of Mormon
and as to the truth of the Mormon
religion. I told him what I had
seen at Salt Lake City and I
said to him that what I had seen
at Salt Lake had not impressed me
very favorable to regards the Mormon
Church and as to the origin of the
Book of Mormon I had some doubts.

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And you have been charged with
writing that book, and giving it
to Joseph Smith to introduce to
the world. You have always told me
one story that you never saw the
Book until it was presented to you
by Parley Pratt and Oliver Cowdery.
And all you ever knew of the origin
of that book was what they told you
and what Joseph Smith and the witnesses
who claimed to have seen the plates had
told you. Is this true? If so all right if it
is not you owe it to me and to your
family to tell it. You are an old man
and you will soon pass away and
I wish to know if Joseph Smith in
your intimacy with him for fourteen
years has not said something to you
that bid you to believe he obtained
that book in some other way than
what he has told you. Give me all

you know about it, that I may know
 the truth. My father after I had finished
 saying what I have repeated above
 looked at me a moment and slowly
 raised his hand above his head
 and slowly said, with a tear glistening
 in his eye, "My son, I can state before
 high heaven that what I have told
 you about the origin ^{of the plates} of your
 Mother and Sister Mrs. Thalia
 Robertson was present when that book
 was handed to me in Mentor Ohio and
 all I ever knew about the origin of
 that ^{book} was what Parley P. Pratt knew.
 You are Joseph Smith and the witnesses
 who claimed they saw the plates have
 told me. And in all of my intimacy with
 Joseph Smith he never told me, ^{but} only
 the one story, and that was he found
 it engraved upon gold plates in which
 was Palms and all that mankind had

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appeared to him and directed him
where to find it and I have never
told you or to any one else but the
one story and that I now repeat to you.
Now I believe him and now believe
he told me the truth. He also said
to me after that that Mormon was
true that Joseph Smith was a
prophet and this world would
find it out some day. After my
father death my mother who received
him several visits and was in the
enjoyment of good health up to the time
of her last sickness she being eighty
24 years old a short time before her
death I had a conversation ^{with her} about
the origin of the book of Mormon
and I asked her if she knew what she re-
membered about it's being presented to
my father She said to me in that
conversation that what my father

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have told me about the book being presented
to him last time, for she was present
at the time and knew that was the first
time he ever saw it and that the story
^{of} about ~~my~~ father wanting the Book of
Mormon was not true. This she said
to me in her old age and when she
had doings of the grave were gathering
around her; and I believe her. After
my mother's death I had frequent
conversations with my ^{sister} Mrs. W. F. Fausom
about the book of Mormon being presented to my
father at Mentor Ohio and she always
said it was true that she was present
and saw the book presented and
remembered it as well as any circum-
stance of her life. I have asked her
affidavit as to what occurred at the
time. She is now a half harty woman
and in full possession of her faculties
and her affidavit as to what ~~has done~~

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Took place at Mentor Ohio at the time
the book of Mormon was presented to
My father will forever I think put
at rest the foolish story that has been
so often asserted for the last fifty
years that Sidney Rigdon wrote the
book from the Spaulding Manuscript
No matter how that book amounts
Sustance the thing is certain Sidney
Rigdon never wrote it or had
anything ^{to do with} its production Mrs. Martha
Robins my sister is not a member
of the Mormon church and I do not
think she has seen a Mormon for
the last fifty years and therefore
can have no prejudice in the matter
whatever And now the query is Sidney
Rigdon did not write the book then do
you account for its production I account
for it in this way all the stories that have
been gotten up as to how the Book of

Mormon was produced how ever
 exploded & cotton and that is the one
 that Joseph Smith has told and eight
 witnesses testify that they saw the
 plates and therefore I am forced
 to the conclusion that Joseph ~~did~~
 Smith did find the plates from which
 the book of Mormon was written
 just as he said he found them
 no matter what the religious world
 may say or think my honest
 convictions are that Joseph Smith
 told the truth and if the religious
 world do not believe it I say to them
 prove to the contrary if you can.

Sidney Rigdon career is ended he has
 had an eventful life and one full of
 trouble and sorrow he had spent
 the best years of his manhood for the
 benefit and prosperity of the Mormon
 Church and in his old age he was

repudiated by the ^{Church he} had labored so hard
 to establish and as he became without
 a just cause He was a man who
 had some ambition and well he might
 for his services rendered to the Mormon
 Church entitled him to some promotion
 and he keenly felt in the lonely life
 he led the ingratitude of his brethren
 with whom he had been associated
 in the years that ~~and~~ past still
 with all the wrongs he had suffered
 at their hands he never denied
 the faith but firmly believed it
 up to the time he took his departure
 from this world to join the
 great majority beyond. The religious
 world did not know him simply because
 he taught a doctrine that they did not
 believe and for that have condemned
 him to a place among the unbelievers
 in the world before. But when God

Shall come to make up his friends
 Sidney Rigdon who they profess to
 despise may stand brighter and more
 glorious than they in the Kingdom
 of God. He was a man who had
 his faults he was subject ~~subject~~
 to like passions as other men yet
 he was a man who I believe always
 intended to do right even if he did
 sometimes fail in his way He was
 an honored member of the Masonic
 fraternity of the town in which he lived
 and it was accorded a Masonic burial
 and tears of sorrow were shed over
 his grave by his family and the friends
 who were acquainted with him during
 his life He and his wife who had
 shared his joys and sorrows sleep
 side by side in the little cemetery in
 Maple Grove when closing hands
 have laid them to rest beneath the

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Sod. And their spirits have
been so uplifted away to that shining
shore to that blissful abode in the
paradise of God when some day I
hope to meet them in that beautiful
land over there where the wicked
cease from troubling and the weary
are at rest. Blugher

John H. Kigdon